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The Chaplain

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"Stars Beget Journeys"

By Graham Gordon Lacy

AFTER CHRISTMAS comes the new year, and after the shepherds came the wise men. Traditionally their visit to the manger is celebrated on Twelfth Night, which is January 6. They are shadowy figures mentioned in only twelve verses of Matthew, but they are well worth pondering. Their journey is a symbol of our own journeys made both to and for Jesus Christ.

Who were the wise men? In the Greek New Testament they are called *Magoi*, literally "Magi." The Magi were a priestly class of the Medes, numerous enough to be regarded by Herodotus as one of the six tribes of Media. When the Persians conquered the Medes, the Magi retained their influence because, as the Book of Esther says, they "knew the times"; that is, they interpreted dreams and omens and claimed the gift of prophecy. No doubt they were astrologers, too, who diligently studied the stars.

This is the most likely account of who these wise men were, though pious conjecture of later years thought of them as kings from various countries and limited their number to three. The Bible does not say how many wise men came; it merely lists three kinds of gifts.

Later generations have loved to conjecture about the star also. Was it a purely supernatural phenomenon, a starlike object? Was it a natural phenomenon providentially used to direct the Magi?

In December, 1603, the astronomer Johannes Kepler noted a conjunction of Jupiter and Saturn, joined in March, 1604, by Mars and in October, 1604, by a brilliant new star, which gradually faded and vanished in February, 1606. Kepler calculated that the planets were in conjunction in 7 and 6 B.C., and, supposing that the new or variable star had followed the conjunction then as it did in 1604, believed it to be the star of the Magi. It would not have faded until 5 or 4 B.C., which are possible dates for the birth of Christ.

Each Christmas season when the planetariums of Chicago, Los Angeles, and New York City show the sky as it may have looked when Christ was born, this interesting theory of astronomers is explained.

However, such speculations, fascinating though they are, touch only the fringe of the truth in Matthew's story. Its truth is primarily spiritual and universal. Concerning the wise men John Erskine has said more in

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fewer words than I have found outside the Bible. These are his thoughtful lines called "Kings and Stars":

As they came from the East
Following a star,

One said
The sun burns,
The moon changes,
Stars are faithful.

One said
They shine in all tongues,
Every heart knows them,
By starlight there are no borders.

One said
The world widens
By starlight,
The mind reaches;
Stars beget journeys.

Stars are faithful; they speak a common language; they draw the mind and so beget journeys, both of the body and of the spirit. So it was with the star of Bethlehem. It proved to be a gracious and faithful guide; it shone in Persia as brightly as in Palestine, ignoring borders and appealing to the Gentiles; it fascinated the mind and invited adventure into a wider world.

If this was true of the star of Bethlehem, it is even more true of Jesus, who is himself our star. The early church habitually called Christ a star. In the Revelation, John hears Christ say of himself: "I am . . . the bright and morning star." Clarence Macartney, who has traveled widely in the Near East, says: "One thinks much of the stars in the Bible lands. They seem less astronomical and more companionable than in other climes. Oft have I watched the evening star as our ship sailed past the Aegean Isles, and ere the day dawned I have marveled at the beauty of the morning star." How natural it must have been to speak of the Saviour as the morning star!

Jesus is himself a star most bright. And, like the star of Bethlehem, he begets journeys.

I

Jesus has inspired *geographical journeys*—missionary journeys to all parts of the globe. In his parable of the sower and the seed he said that "the field is the world." The history of these words has been astonishing. When first they were spoken the world in view was the Roman Empire, and Christianity took that as its field. Then came invading barbarians. Perforce the world included their wild northern homelands. And Christianity took these as its field. Ulfilas became the apostle to the Teutonic Gothic tribes. Patrick went to Ireland, Columba to Scotland, Augustine to England, Boniface to Germany, Anschar to Jutland and Sweden, and Methodius to the Slavs—until all Europe was covered with the institutions of Christianity.

There the Christian expansion paused. Mohammedanism had blocked all land routes to the East. Then suddenly the invention of the mariner's compass opened the way by sea. Columbus sailed west; Vasco da Gama rounded the Cape of Good Hope to India; Magellan circled the globe. All Christendom waked up.

The field is the world, said the Jesuits pioneering America.

The field is the world, said Francis Xavier as, in a life of epic adventure, he carried the gospel as he understood it to India and Japan, dying at last on the island Sanzian at the gates of fast-closed China.

That same Francis Xavier and John Calvin had been fellow students at the University of Paris; and when Xavier, the Roman Catholic, went to

Asia, John Calvin, the Protestant, went to Geneva, where he labored to reform Christianity in Europe.

At first Protestantism was kept too busy at home to undertake far journeys. But in 1793 William Carey went to India. Then Judson went to Burma, Morrison to China, Livingstone to Africa, Grenfell to Labrador—and the field was indeed the world! Sherwood Eddy says that in 1928 there were some six thousand foreign missionaries, Protestants and Roman Catholics being about equal in number.

The miles now being logged by chaplains of the armed forces are but the latest stage of this journeying for Christ.

II

"Stars beget journeys." Not only has Jesus been the cause of geographical journeys. He is revealed in the New Testament as a being with cosmic significance—a final cause who draws all men, and even nature, unto himself, thus inspiring *a journey of the whole creation.*

Paul says that Jesus is destined to be the "firstborn among many brethren." He conceives of the whole creation as groaning and travailing in pain together. "And not only so," he declares, "but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Paul is vividly conscious of the struggle and pain through which the world has evolved, and he says: "The earnest expectation of the creation waiteth for the revealing of the sons of God . . . in hope that the creation itself . . . shall be delivered from the bondage of corruption into the liberty . . . of the children of God."

When Lecompte du Noüy, noted biologist, wrote his gripping book on *Human Destiny,* he was in essential agreement with this thesis of Paul's. Christ is our Forerunner, he surmised. Christ shows us the direction of the leisurely growth and struggle of nature and of man. He exhibits the drawing power of the end of the evolutionary process—the purposed end which is now apparent in the long upward journey.

It makes a difference in our lives if we believe this. It makes a difference in our confidence and force if we believe that Jesus spoke the truth when in prayer to God he said: "Thou lovedst me before the foundation of the world." For, you see, the foundation is not laid until the coping stone is thought of. The completed plan precedes the turning of the first sod.

Understood in relation to universal history, Jesus is seen as the cosmic Christ, the outflowering of the universe—or, if you please, as the One lifted up who attracts, the star who begets a journeying of all creation toward himself.

III

Finally, Jesus is a star that begets *a journey in the individual soul.* Being so far above other men in spiritual stature, he challenges us to become mature. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Is our behaviour inconsistent or insincere? We shall grow up when we stop straining out gnats and swallowing camels.

Are we critical of others? It is a mark of maturity first to cast out the beam out of our own eyes.

Do big things impose upon us?

When we become wise we shall detect the great in the small, despising not such small beginnings as a "grain of mustard seed" or leaven hid in dough.

Do we, like children, seek for certainty from external authority? Mature knowledge comes rather as Jesus hinted: "Why do ye not even of yourselves judge what is right?"

Do trials overcome us? Then we shall be drawn to One who is ready for every crisis. We shall covet the unexpected reserves that come from practice and preparation. "He that is faithful in a little will be faithful also in much."

We are incomplete until we make a journey of the soul toward Christ. Far beyond the bounds of the organized Christian fellowship this realization is growing. Gandhi, for example, was not a Christian in a formal sense. Yet listen to him talking to the boys in his college in India: "I say to the seventy-five per cent of Hindus receiving instruction in this college that your lives also will be incomplete unless you reverently study the teachings of Jesus."

When the mind reaches toward Christ, the world widens. Larger interests beckon. For the great Friend makes us friendly with all the sons of men. The big Brother makes us care for his brethren. An unknown poet sees the end of it all in the golden age:

For when the soul is once started on the soul's journey, it can never turn back. . . .
Can you now go on with your old life as if nothing had happened?
The whole universe has happened;
All your forgotten kinship to the people has happened;
All the terrible thirst for justice has happened;
And all sad things have happened in gladness at last;
And all things out of place have happened at last;
And all old enmity has happened in friendship at last;
The golden age is in my heart today.

The journey of the wise men is one to be repeated; its lesson is for us. Though we may be brilliant, witty, sophisticated, and though we may be pleasant, gracious, even noble, we shall not be fully what a man can be and was meant to be until we make a journey of the soul toward Jesus Christ.

The Christian life is not an arriving; it is a journeying. That is why it is called the Way. It is not a rest but, rather, a risk. That is why Unamuno could pray: "May God deny you peace but give you glory"!

The light of God has sought us out at Christmas. Now it is time, if we are wise, to cross the border to Bethlehem.

Lord Jesus, we thank thee for being thyself a star. Lo, thou art faithful, never deceiving us. Thy kindly light erases the boundaries fixed by men. Thy moral beauty fascinates the searching mind. Shine upon us and guide us into a new year, we pray, for we are ready to follow thee. AMEN.

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To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. . . .

Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.

—HENRY DAVID THOREAU, in *Walden*

EDITORIAL

Barriers

Some of you know that this editor is also a farmer. Our farm is a small one, just across the Maryland border in the rolling hill country of southern Pennsylvania. The fields and streams and woodlands around the old stone farmhouse are refreshing week-end haven, and many a lesson we learn there.

Take pigs, for example. Last spring we bought three piglets, two white ones and a smaller black-and-white one.

The farmer's wife, who respects individuality whether in pigs or people, quickly labeled them Eeny, Meeny, and Miney. The last name indicated, she said, a special feeling for the littlest triplet.

If we had been long-time farmers, these three would have been just pigs. But Eeny, Meeny, and Miney first captured our interest and then, before we realized it, a certain amount of affection. At least, we have found pleasure in carrying them tidbits from the table and garden and providing all the pig comforts we could devise. They have enjoyed their bed of clean, dry straw, good food, a constant supply of water, and a clover pasture bounded by an electric fence.

We have discovered that little pigs grow surprisingly fast into fat hogs. Every real farmer knows what to do with a fat hog, but that seems an improper ending for Eeny, Meeny, and Miney. Some day soon we shall face a most difficult decision, but we refuse to consider it at this time.

We have discovered another thing. There is more similarity between pigs and humans than is revealed in the epithet "road hog." Came a time last summer when all of the clover in the pig lot was eaten. For our porkers' delight we extended the lot, removing completely the fence along one side. When their new pasture was ready, we called Eeny, Meeny, and Miney. They came running, but stopped short on the line where the old enclosure had run. At this distance they watched me hungrily as I coaxed them to join me in the knee-high clover patch. Stolidly they stood, afraid to move beyond the point fixed for them by months of habit. To the fresh green clover I added yellow ears of corn; but Eeny, Meeny, and Miney refused to budge. Eventually, by scattering shelled corn generously over the line of the old lot, we enticed them to accept their wider boundaries.

At first, in the process of inducing those pigs to broaden their horizons, I was disgusted with pig intelligence. Later I began to wonder. By any chance had they acquired certain characteristics from the man who sometimes feeds them? Or do pigs, like humans, just naturally accept unnecessary limitations? This is, I said to myself, God's world. In it for each of us there are untouched riches freely offered. In human society certain restrictions may keep us from getting into trouble and therefore have their value. But the tendency to do only what we have done before in the way we have always done it, failing to accept what our Heavenly Father so freely offers, is perhaps a bit more characteristic of Eeny, Meeny, and Miney than of a child of God.

TEXT: *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.* (Romans 1:1)

A Message to Chaplains

By Chaplain Gynther A. Storaasli

GREATER STRENGTH for service is the need and the desire of every chaplain. Where do we find it? The text above suggests where St. Paul found it. The source of strength for him as an apostle—and for all true ministers of the gospel—is *the sense of being called by God.*

In recent years, through my contacts and personal acquaintanceships with some twenty-five hundred Protestant chaplains of all denominations, I have had excellent opportunity to observe one of the great weaknesses of the Protestant clergy. Too many ministers are tempted to confuse their own cause and their own glory with God's. If you succumb to this temptation, it will not only weaken and render ineffective much of your ministry but rob you of all real joy in your sacred calling. "Be sure of your call" lest you confuse your cause with God's!

I am not one who considers the many denominational divisions within the Protestant clergy an indication of professional, ecclesiastical, or spiritual weakness. From the vantage point I have been privileged to occupy for some eight years I see too many members of the Protestant clergy confusing their own personal glory with the glory of God. Their own cause, their own interests, and their own concerns have become so interwoven with the things of God and the affairs of God that they have difficulty determining for whom they really are laboring, whether for God or for their own selfish ends.

Through much counseling and more listening during interviews with Protestant chaplains I could not help concluding that this state of confusion was the result of their failure to enter the holy ministry for the primary purpose of serving the Lord, for the Lord's sake, and their consequent failure to experience any divine authority behind their priestly calling. Their ministry was but a vocation in the secular sense. It was not a calling but a profession.

The importance of the right motive in the ministry can best be understood by looking to the Apostle Paul.

My text is one of many nearly identical passages from the pen of Paul. Almost the same verse can be found in the introductory or salutatory portions of all the apostle's letters save the two he wrote to the congregation at Thessalonica.

One cannot read these salutatory words of the apostle as found in so many of his letters without being impressed by the emphasis he places upon himself as a servant of Christ and upon God as the appointing authority behind his call to the apostleship. Repeated assertions such as, "Paul, a servant of Jesus Christ, called to be an apostle," or "Paul, an apostle of Jesus Christ by the will of God," press home the fact that being a "servant of Jesus Christ" and being "an apostle by the will of God" were not only the two most important circumstances in his apostolic life but realities that constantly mirrored

his appraisal of self and imparted those Pauline qualities of sincerity and truth to all his teaching and preaching.

As "a servant of Jesus Christ," the apostle considered himself Christ's "slave," Christ's "prisoner." Christ, as his Lord, was deemed his supreme Master to whom he had yielded his will wholly and without reserve. As his slave, Paul conceded Christ the unquestioned right to make any demands he pleased upon his time and talents, to impose upon him any burdens he saw fit, and to recall this or that gift—even life itself—without his begrudging either the how, the when, or the where of their surrender.

Similarly, Paul's emphasis upon the fact that he was an apostle "not of men, neither by men, but by Jesus Christ, and God the Father" not only served to silence his enemies who sought to challenge his claim to the apostleship; it also served to remind Paul that he was God's chosen mouthpiece, God's chosen servant, God's chosen ambassador.

So vital a part did this certainty of having been called by the will of God play in his apostolic life that there is no understanding Paul the man, Paul the Christian, Paul the preacher, Paul the missionary, and no understanding the source of his spiritual strength, his almost eager willingness to suffer for Christ, the authoritative tone of all his writings, unless we seek the answers in the depth of his conviction that God and none other had called him into the ministry, into the apostleship. Can you by any stretch of the imagination conceive of Paul confusing his own cause with God's so long as he considered himself the humble servant of Christ, and God the appointing authority?

The influence of the Protestant church is said to be weak and ineffective in the world because of its many denominational divisions and its inability to put forth a solid front against sin and sinners. This is not true. The ineffectiveness of the Protestant church in its mission to shape and guide the spiritual thinking of individuals and nations can be traced to its clergy, its leaders who only too often have confused their own personal glory with that of God.

Wherein lay the strength of the apostolic church? What did it have that the modern Protestant church does not possess? Unity of organization? No; such unity still lay in the future. But what did it possess? God's Holy Word? We have the same Word. God's blessed promises? We have the same promises. Our God is the same; our Christ is the same; God's will is the same. And the sinner's need for Him who is "the way, the truth, and the life" is as urgent today as in Paul's day.

We cannot be St. Pauls perhaps; but we can, if our hearts are rightly attuned to God's will, be much more like him if, assured that God has called us into his service as his ministers, we make our self-surrender to Christ a voluntary servitude for life. Only such commitment can safeguard you in times of great decisions against compromising with evil for personal glory or confusing your cause with God's and selling God's cause short.

I have seen so much spiritual con-

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fusion among the Protestant clergy during recent years; so much unhappiness in the ministry, which is the most blessed of all callings; so much uncertainty in the minds of those who of all men should be sure of their calling, that I have one paramount message today for chaplains—and, indeed, for all young ministers. Be sure of your call!

God is still on his throne ruling his church. He has engaged to support all those select individuals whom he has called, and is calling, to be his servants. His presence is abiding: "Lo, I am with you alway, even unto the end of the world." God's attitude toward his servants never changes. This truth should be the source of comfort, courage, perseverance, forbearance, and peace of mind and heart to every preacher who feels that he was called, not by his own will, nor by the will of man, but by the will of God.

May this be the assurance of every chaplain who needs greater strength for service to God and country!

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Portraits of Two Alberts

Albert Einstein

A white corona round a tired face;
The humble, questioning eyes of a child;
Behind those eyes, something that dares to find
God's mind as logical as his own mind,
The cosmic puzzle one united field,
One mighty harmony of time and space.

Albert Schweitzer

Ether . . . and jungle heat . . . and festering scars . . .
And for refreshment when the long day ends,
A bit of Bach alone beneath the stars
In place of concert hall and the world's kiss—
No greater love hath any man than this:
To lay aside life's glory for his friends.

—PAULINE STARKWEATHER, in the *Saturday Review of Literature*

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A portrait of Christ is being painted. The practical West can paint the hands; tireless China, the feet; burdened Africa, the shoulders; mystical India, the eyes.

—LESLIE WEATHERHEAD

Religion at Work

By Chaplain Roy H. Parker

IN VARIOUS PARTS of the globe chaplains have the opportunity to engage in "extracurricular" activities that help the troops they serve to express their faith in works. I want to tell readers of THE CHAPLAIN about a few of these activities.

Members of the 45th Infantry Division stationed in Japan observed that the Protestant church of near-by Chitose was in need of a new church building. Inquiries revealed that members of the congregation were too poor to undertake the construction. The ravage of war had deprived them of their possessions and the means to undertake the project. But the members of the 45th Infantry Division, under the leadership of their chaplains, determined they could be of help. Word was passed around that an offering would be taken to help these fellow Christians. Contributions are now being made, and before long, it is hoped, the new church being planned with the help of Chaplain Charles H. Richmond will become a reality. As a house of God it will be another symbol of the faith and generosity of the American soldier.

A chaplain in Korea noted that a near-by school was desperately in need of supplies vital to every school. Word was circulated among the personnel of the unit, and soon a project was begun to collect the necessary items for the school. Some were obtained from the Post Exchange; others were ordered from the States. To these, candy was added, of course, much to the delight of the pupils. Later the principal of the school invited the chaplain to speak to the high school students on "The Christian Concept of God."

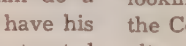
Chaplain Carroll G. Chaphe has put some long-range plans into operation. He found two Japanese Christian girls who were eager to prepare for work among underprivileged children. The necessary preliminary work was accomplished, and on August 10, 1951, Fujiko Nakao and Kazuko Ishibashi sailed on the "President Wilson" for the United States. Soon thereafter they enrolled at Asbury College, Wilmore, Kentucky, where they will complete their college training. The former is sponsored and financed by a Bible class of the U.S.S. "Philippine Sea," and the latter by Chaplain Chaphe.

Building chapels in the midst of combat is a little unusual. Chaplain John E. Simpson relates how the men of the battalion converted a building into a very beautiful chapel. "Our beginning," writes Chaplain Simpson, "was simple. All we had was a painting in color of 'Christ in Gethsemane' which was done by a sergeant of the Medical Detachment. We had a Korean carpenter working in the area whose services I secured through the cooperation of one of the company commanders. He was unable to speak English, and neither was I able to speak

Chaplain Parker is Chief of Chaplains, U.S. Army. This Baptist minister entered the Army in 1918 and was assigned to the 23rd Infantry. He served with the Second Armored Division, the Fifth Army Corps, and was chief of the Personnel Division in the office of the Chief of Chaplains. In addition to overseas service ribbons, Chaplain Parker holds the Legion of Merit and Army Commendation ribbon.

his language, but we came to know each other when I heard him humming 'Nearer, My God, to Thee.' This was his way of saying, 'I know Christ too.' The next morning he asked another Korean to ask me to let him do a 'Number One' job. I let him have his way, and he designed and constructed a very beautiful altar."

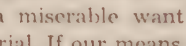
The determination to provide spiritual ministrations to the men of the 17th Infantry Regiment who were located on one of the highest peaks in the Korean action area called for transportation seldom used by a clergyman. Chaplain John W. Betzold went to the congregation rather than expect the congregation to come to him. A field organ and altar set were transported part of the way by means of a 2200-foot cable tramway. The remainder of the way the chaplain and his assistant had to carry this equipment on their backs. Finally reaching the top of "Hill ——," overlooking a portion of Korea held by the Communist forces, they set up the altar and conducted a service for an enthusiastic congregation.



The miasma of words and fears and hates over communism is too negative to appeal to a healthy religious conscience. I say, let us match the communist with a positive program of deeds for our fellowmen. Let us match deed for deed and compete in solutions for poverty, for racial bigotry, for religious intolerance. We will not win the world by proving that some slum-born children can become millionaires, for most Americans do not want to be millionaires. They want to be free, properly nourished, modestly housed human beings with enough leisure to play with their children and to see a movie that really is better than ever, to enjoy contributing to a good society.

The present ardent preoccupation with detecting communists and belaboring communism shows, I feel, a miserable want of faith in our best American resources, spiritual and material. If our means of production, if our institutions, if our freedom of movement, if our arts and sciences, are superior, let us have more faith that they will win in the contest—peacefully, without super-weapons, and without campaigns of hatred against several hundred million people who obviously favor socialism or communism of some sort. The democratic values for which our ancestors fought in America can stand on their own feet.

—Stephen H. Fritchman, in the *Churchman*



Pamela Grey says that for one soul that exclaims, "Speak, Lord, for thy servant heareth," there are ten that say, "Hear, Lord, for thy servant speaketh."

TEXT: *Be not conformed to this world: but be ye transformed by the renewing of your mind. . . .* (Romans 12:2)

The Peril of Conformity

By Robert J. McCracken

VOLTAIRE once remarked that every man must be either the hammer or the anvil. One would like to think that the alternatives need not be quite so extreme. Actually they are not. Voltaire said what he did to drive home the point that mankind tends generally speaking to fall into two classes, one small and one large—those who make history and those who are made by it, those who are creators of fact and those who are creatures of circumstance, those who put color into their environment and those who take color from their environment. To which class do we belong? Is society moulding us more than we are moulding society? Are we conforming to the world and its ways, or are we being transformed by the renewing of our mind?

In the early settling days this country was noted for its rugged individualism. There came to its shores men who had resolved to break with the Old World and set up here a new pattern of life. This nation came out of the throes of a revolution, and the heroes of those days—Washington, Jefferson, Franklin, Paine—were all nonconformists. The doctrine of the rights of man, so precious to them, made a virtue of self-reliance and encouraged the habit of self-assertion. Later on, Thoreau wrote: "I desire that there be as many different persons in the world as possible; I would have each one be very careful to find out and pursue his own way." And Emerson counselled his hearers and readers: "Every institution is but the lengthened shadow of an individual." "Build your own world." "Envy is ignorance." "Limitation is suicide." No doubt this individualism had its drawbacks and weaknesses. It produced people who attached to themselves and their opinions an importance for which there was not always adequate warrant. It introduced the cult of popular personalities, especially successful money-making personalities, and concentrated attention on men and their doings more than on movements and their significance. But it had sound and wholesome features. Men should know their worth, learn to stand on their own feet, discover their native talents and make full use of them. They should be creators of fact, not creatures of circumstance. "Whoso would be a man must be a nonconformist."

These are things that need to be said today. If individualism was the prevailing feature of American life

in the nineteenth century standardization is the prevailing feature now. We more and more incline to wear the same kind of clothes, eat the same kind of food, read the same kind of books, see the same kind of movies, listen to the same kind of radio programs. The uniformity extends not only to dress and manners but to speech and thought; indeed, speech and thought are so conditioned as to be for millions practically automatic; individuality of expression and independence of judgment are in danger of becoming lost arts. We have to reckon in America with a mass mind whose opinions are moulded by the press, the films, the radio, the book clubs, and whose tastes, standards, ambitions and responses tend to be stereotyped.

Advertising Sells

For illustration, take the case of advertisements. It would be difficult to exaggerate the part they play in creating a mass mind. In newspapers and magazines, on the radio, goods of every description—beer, cigarettes, automobiles, jewelry—are urged on us as absolutely indispensable. Advertisers are out to catch the eye and ear. To promote sales any means seem permissible—persistent reiteration, ridiculous exaggeration, sex stimulation. The appeal is directed to vanity—Don't you want to be a Man of Distinction?—to cupidity—Why not take advantage of such a bargain?—to envy—Why should you do without a commodity owned by your neighbor? It is obvious that little thought is given to the effect of the advertisements on character. In some instances not only truth but taste and decency are at a discount. The advertisers have something to sell and they mean to sell it. The profit motive overrides ethical considerations. I have no hesitation in saying that this is one of the most pernicious and vulgarizing influences operating at the present time on American manners and morals.

I draw attention to the matter because the imitative instinct is a powerful instinct. We are all to some extent suggestible. A man has only to stand still on the street and stare upwards with an expression of rapt interest on his face and a crowd will quickly gather around him staring upwards too. It is not for nothing that we have a proverb, one of the most familiar of proverbs, which says that in Rome we must do as Rome does. I was amused the other day when I came across this sentence in a novel. "He wanted passionately to be indistinguishable on the surface from other men; he wore his moustache like a club tie—it was the highest common factor." We may smile at that but we should not pretend to be superior about it. Most of us are afraid of saying anything that savors of eccentricity. We dress, we speak, we act, we think like the people in our class or circle. Group habits are, of course, an essential element in all group life and many of them involve no moral issue. But conformity to social pressure and convention as soon as it becomes servile and slavish is for character a dangerous thing. It robs us of individuality and independence. It means that we do things not because we want particularly to do them but because others do them and they are expected of us. It means that we listen to what others have to say before we speak, and when we speak it is to echo the sentiments we have just heard expressed. We don't have robust convictions; we have impressions, theories and opinions; and

even then before we air them we are careful to find out in what direction the wind is blowing. We don't put color into our environment; we take our color from it.

Is there any temptation stronger than this one—to do in Rome as Rome does? In his autobiography Dr. Fort Newton maintains that there are four things, and only four things, that a person can do with his life. First, he can run away from it, or try to, as Jonah did. Second, he can run along with life, hunt with the pack, think with the herd, in obedience to the phrase, "Everybody's doing it, why shouldn't I?" which may be the very reason why he should not do it, if he has any standards or any character. Third, he can take hold of life with singleness of purpose and, submitting himself to discipline, can run it to some end. Fourth, he can give himself up utterly in self-surrender to a Cause or a Person and let the Cause or the Person run his life. If lines of division were drawn through any congregation after that fourfold pattern, would we not find the majority group consisting of those who are running along with life, adapting themselves chameleon-like to their environment, taking on the complexion of their surroundings, moulded by society, not its moulders?

On Your Own

I am thinking especially of young people. You should be on the way to mental and moral independence. You are at the stage where you should be building your own world, standing on your own feet, acquiring your own preferences, forming your own judgments, learning if need be to carry yourself in the face of opposition. Over the gateway of University College in Aberdeen are the words, "They say. What do they say? Let them say." Admirable words for those who are learning their own worth, though it is one thing to pay one's respects to them and another to put them into practice. You are aware of all sorts of subtle but strong group pressures. You feel that you have to satisfy the requirements of sociability. You dislike being different from the other members of your circle. The last thing you want is to be taken for a kill-joy or a poor sport or to convey the impression that yours is a holier-than-thou attitude. It is your wish to be congenial and acceptable in company. You dread going friendless. Some of you have no inclination to drink hard liquor or adopt a free and easy attitude in the matter of sex but you fear that abstinence on your part will be construed as a criticism and a condemnation of those who do have the inclination.

It is a difficult situation. It is the kind of situation, however, that tests your stamina. It shows of what mettle you are made and whether you have principles as well as preferences, convictions as well as opinions. To say No when everybody else is saying Yes calls for the highest and rarest form of moral courage. It requires special grace to say No and keep the affection and respect of those who are saying Yes. Nicolay and Hay in a passage devoted to an analysis of Lincoln's political popularity have left this sentence on record: "He was everybody's friend and yet he used no liquor or tobacco." The thing can be done. R. L. Stevenson never set himself up as a preacher or moralist, but he once made a remark that all of us can with advantage turn over in our minds: "To do anything because

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others do it, and not because the thing is good, or kind, or honest, in its own right, is to resign all moral control and captaincy upon yourself and go post-haste to the devil with the greater number."

Natural history tells us that the animals that became vertebrates, that acquired the spinal column and a backbone, were the nonconformists. The rest continued as jellyfish or became clams—a static species. Human history tells us the same story. No man ever became a truly great man by running along with life, accommodating himself to his environment, yielding to social pressures. One of the lessons taught in chapter after chapter of Arnold Toynbee's *Study of History* is that those civilizations which survive and endure do so because they have leaders who step out into the wind and accept the challenge of the storm. I think of what his biographer describes as one of the most masterly speeches ever delivered by the late William Temple. It was from first to last a plea for nonconformity, an appeal to the members of the Christian Church not to take their character from their environment but to put character into it. "Privileges which are abused are forfeit. Throw off what hampers your service, even though it may be venerable with the history of ages or consecrated by dear familiarity . . . Come out of your safety and comfort; come out from your habits and conventions. Listen for the voice of the wind as it sweeps over the world and stand where you may be caught in its onward rush. . . . Here is your task. Will you perform it? Or will you stay as you are, to flicker out, a lamp that gives no light, unmourned and even unnoticed?"

Those who have done most for the world and have lifted the level of life for the ages have been the nonconformists. They have been men of fixed purpose and staunch principle. They have had standards and kept them, no matter what the cost. They have been ready to face criticism, ridicule, ostracism, impoverishment. They have not run away from life. They have not run along with life. They have taken hold of it firmly and have organized it around a Cause or a Person. In the motion picture version of *The Life of Émile Zola* there was a stirring scene. Discharged from the publishing firm of Monsieur Larue, Zola turns upon his former employer and says: "While you, Monsieur Larue, continue to grow fatter and richer publishing your nauseating confectionery, I shall become a mole, digging here, rooting there, stirring up the whole rotten mess where life is hard, raw and ugly. You will not like the smell of my books, Monsieur Larue. Neither will the public prosecutor. But when the stench is strong enough maybe something will be done about it." There was a man who scorned to compromise with principle, who would not prostitute his gifts or sell his soul for cash, who saw with eagle eye the evils of his day and had no mind to tolerate or hold his peace about them. There was a man who was resolved to be not a creature of circumstance but a creator of fact.

And why? Because his life was organized around a central purpose. Be-

cause he had found himself and knew what he wanted to do with his time and his gifts. The reason why so many people are at the mercy of circumstance is that they have neither discovered a faith by which to live nor a cause to serve. There is a story about a man who asked the question, "What is the devil?" and before anybody could reply he answered his own question. "The devil," he said, "is not a huge monster with horns and a harpoon tail and a wicked glitter in his eye. No, the devil is just taking the line of least resistance. It is inertia. It is doing nothing." The definition might not satisfy a theologian, but it is not without its point. What happens to those who take the line of least resistance? Standing on the bank of a stream we watch the current carrying objects along. We see chips of wood caught into a side eddy, revolving for a while, and then escaping, only to be caught in another eddy, and finally finding their way into a stagnant pool where they will probably remain till they rot. There are men and women like those chips of wood. They go with the stream. They run along with life. They take their color from their company. They reflect the standards and practices of their environment. You cannot calculate what shape their life will take or in what direction it will move. Everything depends on the people they meet, the things that happen to them, the current of life round about them. What they need, if they are to drive rather than drift, is a faith by which to live and a cause for which to work.

In all this I have been thinking of the three Hebrew youths, Shadrach, Meshach and Abednego. Do you remember their story? Nebuchadnezzar was a dictator. He set up a great golden image on the plains of Dura and commanded all his subjects to prostrate themselves before it. The people flocked out to do his bidding, but not Shadrach, Meshach and Abednego. From them came words of moral idealism and spiritual defiance which to this day act like a tonic. "O Nebuchadnezzar, we are careful to answer thee in this matter. . . . We will not serve thy gods nor worship the golden image." They were nonconformists. There was iron in their blood. They would neither bow nor bend. Why? Because their lives were organized around a steadying conviction and their strength and stamina were derived from God. I repeat that last phrase. Their strength and stamina were derived from God. If you want, not to take your character from your environment, but to put character into it, you will need to draw on spiritual resources greater than your own. And you may. You can be strengthened by God in your inner life if you will open it daily to his influence. It was of this that Paul was thinking when he said: "Be not conformed to this world but be ye transformed by the renewing of your mind."

In the present world crisis brotherhood is not optional. Even if religious idealism and democratic hopes did not invoke brotherhood, civilization's survival demands it.

—Buell G. Gallagher

SERMON ILLUSTRATIONS

Home

W. O. Goodwin tells of an artist who wanted to paint the most beautiful picture in the world. He asked a priest, "What is the most beautiful thing in the world?"

"Faith," answered the priest. "You can feel it in every church, find it at every altar."

The artist asked a young bride the same question.

"Love," she replied. "Love builds poverty into riches; sweetens tears; makes much of little. Without it there is no beauty."

A weary soldier said, "Peace is the most beautiful thing in the world. War is the most ugly. Wherever you find peace, you find beauty."

"Faith, love, and peace! How can I paint them?" thought the artist. Entering his door, he saw faith in the eyes of his children, and love in the eyes of his wife. And there in his home was the peace that love and faith had built. So he painted the picture of "the most beautiful thing in the world." And when he finished, he called it "Home."

—A. A. WELSH

Understanding in the Family

Said the old man, . . . "You go down to the bazaar and ask somebody you don't know if he knows old man Methuselah, and see what he says."

Shem went off, to return in half an hour's time, hot and indignant.

"You know what three different people said to me when I mentioned your name? 'That old sourpuss,' they said. I'd like to punch their big noses!"

"Now, Shem," soothed his great-grandfather. "Those fellows just prove what I was thinking. They think I look sour; you don't think so. And the main reason is that you've always lived right here with me, on the farm when it was a farm, and now at Tigris Terrace. Old people never look bad if you grow up with 'em."

"But what difference does that make?" Shem objected. "The face is all the same. It's just as wrinkled, no matter who sees it."

"Yes," said Methuselah, "but strangers see only the face. Those who live under the same roof can see the heart."

—KENNETH J. FOREMAN

What's a Friend?

An English publication offered a prize for the best definition of a friend, and among the thousands of answers received were the following:

"One who multiplies joys, divides grief, and whose honesty is inviolable."

"One who understands our silence."

"A volume of sympathy bound in cloth."

"A watch that beats true for all time and never runs down."

And here is the definition that won the prize—"A friend is the one who comes in when the whole world has gone out."

Even as David thanked God for Jonathan and praised him in well-remembered lines, so have we abundant reasons to thank God today for friends and to resolve to keep these friendships in constant repair.

—EDGAR DE WITT JONES

Love Thine Enemies

President Lincoln was taken to task for his attitude toward his enemies.

"Why do you try to make friends of them?" asked an associate. "You know they will only be traitors. You should try to destroy them."

"Am I not destroying my enemies," Lincoln gently replied, "when I make them my friends? And a friend is never a traitor."

—*Sunshine Magazine*

Building for the Future

A few years ago I bought a house in the foothills of New Hampshire. It was an old house, built about 1770. The rains of 180 years had caused the wood to sag, and my big job was to replace the sill across the front.

I figured that we could get along with a 4 x 6 inch timber. An engineering friend said a 4 x 4 was ample. But my Yankee carpenter looked over the situation, went away in his truck, and came back with thirty-three feet of 8 x 8. I objected strongly to manhandling such a huge stick, to jacking up the house and maneuvering the timber into place. It was too much for the pair of us!

He silenced me in a few words: "Look here, we're not doing this to please ourselves. We want this to be here, all solid, a hundred years from now."

How many of us build to please ourselves and our day, and how many strive to serve the Divine Will whose purpose stretches over the centuries?

—WILLIAM B. RICE

The Greatest Bequest

A friend of mine related a remembrance he has of his father, who said not long before his death:

"My children, I have never been able to do for you all I would like to have done. And now that I am to go from you in the near future, I shall not be able to leave anything much to you. But I want you to know there is one thing I am rather proud of. I have never been guilty of any act that would make you ashamed of my name."

That, it seems to me, is the greatest gift a man can give to his children—a worthy name.

—FREDERICK W. HELFER

Creative Use of Disappointment

I was reading recently about Louis Braille, the man who developed the alphabet for the blind. He was a bright, gay child, the idol of all who knew him, and keen-minded. Everybody predicted a great future for him.

His father was a leathermaker, and Louis often watched him, awl in his left hand, hammer in his right, driving the awl into the leather. One day when his father was not there, Louis thought he would imitate the action. But the awl darted out of his fingers, skidded on the leather, and struck his left eye. Within a few days the infection had spread to his right eye and the boy was blind—a crushing disappointment.

But there was drive and force and purpose in Louis. He went to Paris to study the crude methods available in those days by which the blind could read. One day the idea came to him to use dots and dashes. At the age of twenty he figured out an alphabet that enabled the blind to read the literature of the world. Out of a great disappointment came this wonderful invention.

France erected a statue to Louis Braille, and it is said to be a pathetic and glorious sight when the blind from all over the world come up to this statue to rub their fingers over its

face—the nose, mouth, and eyes. People have described the wonderful light on the faces of the blind as they feel the features of the man who, out of a great disappointment, gave new light to the blind.

—NORMAN VINCENT PEALE

Prayer

A lad of four years had fallen and cut his forehead. The doctor patched it up, and soon he was playing as if nothing had happened.

At the dinner table that evening the father said: "The children will return thanks."

The two older children took their turns, and all waited for the youngest.

After a long pause the father asked: "Donnie, are you going to pray?"

The youngest replied: "No, Daddy, I can't pray. I got a sore head."

The reason some people do not pray is that they have sore heads. Bruised by the bumps of the world, they nurse their aches and forget the source of healing power.

—C. H. STAUFFACHER

The Church

I was waiting for my train back to Washington from Pittsburgh early in World War II. Presently a soldier in uniform came along with his duffle bag and sat down. I inquired what camp he came from. He answered me in a soft, broken accent which for some reason I thought I detected as Czechoslovakian. Having recently come from Prague, the capital of what I presumed to be his native country, I said to him, "Are you a Czech?"

"No," he answered in that broken speech. "I Arab. My home Jerusalem. My father, my mother, Jerusalem."

Curious to know how he, an Arab, came to be in the uniform of the American forces, I pressed for further information, and he explained his temporary residence in Massachusetts, with his wife and two children there. He told me he had been drafted.

Then I ventured to ask him, "Are you a Mohammedan Arab or a Christian Arab?"

Pointing his finger to himself, he said, "I Christian Arab."

"Are you a Catholic, or are you a Protestant?"

To this he replied, "I Protestant."

Knowing that the denomination with which I myself am associated had missions amongst the Arab population of the Near East, and that the church of which I was a minister in Washington had established a hospital in Beirut, Syria, I ventured a bit further and inquired of his denomination. This is what that Oriental said to me, and I shall never forget it:

"When I knock at door Jesus not say, 'You Catholic? You Protestant? You Episcopal? You Presbyterian? You Baptist? You Methodist?' Jesus just say, 'Come in.'"

—ALBERT JOSEPH McCARTNEY

A Sense of Proportion

A high government official recently wrote to the director of the Palomar Observatory, which houses the 200-inch telescope, requesting an enlarged photograph of one of the spiral galaxies far from the solar system.

"In a continually tense situation," he wrote, "it is often difficult not to take ourselves and our immediate problems too seriously. I want to hang this picture in my office so that when the going gets tough and the immediate problem seems unusually important and urgent, I can just take a look and regain my sense of proportion."

—ALTON B. MOODY

Brotherhood

By Arthur E. K. Brenner

RECENTLY the Methodist Church at Tunpo invited me to preach the sermon at the midweek service; and this experience of Christian brotherhood—where the East and West meet—is something that I shall chrish as one of the rewarding privileges of being an Air Force chaplain.

The congregation started arriving at 8:00 P.M. The bell had been ringing for fifteen minutes. The people were mostly farmers who worked till setting sun, but they came in their finest white linen clothes. The cleanliness of the people stood out in marked contrast to the dusty and dirty roads that weave in and out of the rice paddies. However, the refugees from North Korea wore clothing that was threadbare; they were tired —walking along the roads trying to find a place to rest and beg some food. The children were beyond counting—small children with round faces, bare, dirty feet and straight black hair that looked as though it had been cut with the aid of a soup bowl. Everyone took his shoes off at the entrance to the church; I removed my combat boots, and my black socks presented a contrast to the white socks of Mr. Bae Kim, pastor of the church.

The men sat on the left side of the church and the women on the right; but I noticed that this center aisle was not in the center. Yes, even in Korea more women attended than men, or was it because so many husbands and sons were serving in the Army of the Republic of Korea? There was no pulpit, altar, piano or fancy pews with foam rubber cushions, and many of the window panes were missing. The windows were full of children who came from curiosity to see this white preacher dressed in khaki. The lights in the church consisted of three candles; one on a table in front of me and two by the organist, who played the portable field organ that we brought with us. Even under these conditions, however, the Spirit was with us. God's presence was felt and we all came to know him better.

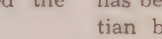
The song leader led the congregation in hymns, and the songs were sung with a fervor and enthusiasm that would put the average American congregation to shame. They sang "The Old Rugged Cross," for all their hymns were translated from books the American missionaries brought with them many years ago. The pastor opened the service with a long invocation, and though I could not understand a word that was spoken, I am sure our Heavenly Father understood him, for he spoke with sincerity and feeling. Another hymn was sung, then another prayer and a solo. When the solo was over the pastor presented me to the congregation and I stood, together with my interpreter, Charlie.

"Hallelujah," with one loud chorus the congregation greeted me; and I replied with another "Hallelujah." In my message I spoke on Christ's teachings of the brotherhood of man, that we are all brothers in one world, with one God and one destiny. The strain of preaching with so many awkward interferences from the translator made the delivery of my sermon difficult;

Chaplain Brenner is a minister of the American Baptist Convention and has served churches in Barnsboro, Pennsylvania; Riverton, Wyoming; and Philadelphia.

and frankly, I was glad when the sermon was over. At the end of my message the congregation echoed my "Amen" and the pastor closed the service.

We gave our departing greetings to our Korean friends and rode through the crowd in our open jeep, which seemed so luxurious to the Koreans who had to walk many miles along the unpaved dusty roads to return to their homes. God was with us at our meeting in this war-torn Korean church; and I feel that another link has been forged in the chain of Christian brotherhood and understanding.



How far are we going to allow the toll of tolerance to be taken? The pressure which is being exerted on every hand is leading inexorably to the place where we, with our condescension, are allowing the average person to conclude that we have no convictions worth holding. We are preaching, by our actions, the "heresy of sincerity," which is that as long as a person is sincere in what he believes, he will be acceptable with God. Is that what God has revealed in his Word? No! Let us truly come back to the Book and make our faith consistent with its doctrines.

It is attributed to the late Dr. George Truett that he said, "I will never agree with an atheist, but I will defend to the death his right to be an atheist!" Our difficulty is that we tend to say, "I will never *disagree* with an atheist, for I must be tolerant!" They are not the same thing!

Let us not do away with tolerance, for then we would have totalitarianism in religion. But neither let us do away with conviction, for then we shall have no true religion whatever.

—William C. Lincoln in the *Watchman-Examiner*

Prayer for Brotherhood Week

Grant us brotherhood, not only for this day but for all our years—a brotherhood not of words but of acts and deeds. We are all of us children of earth—grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away our freedom is not secure.

—Stephen Vincent Benet

Civil Air Patrol Chaplains

By Robert P. Taylor

THE Civil Air Patrol consists of approximately 160,000 Senior Members, 30,000 Cadets (young men and women fifteen to eighteen years of age), fifty-two Wings (one per each state of the Union, one per each Territory, and one for the District of Columbia), Groups, Squadrons, and Flights, totaling approximately 1350 units.

The personnel composing Civil Air Patrol is drawn from patriotic Americans from all walks of life, who volunteer their time, money and lives to the accomplishment of the mission of the organization. In addition to the time spent on their regular jobs and businesses members exert much energy and time in the Civil Air Patrol activities.

The mission of the Civil Air Patrol is that of search and rescue patrol duty in time of war. (CAP did more than sixty-five per cent during last year, within the United States.) It serves as an air arm of the Red Cross, renders relief and assistance to stricken areas of the state or community and performs many other practical functions connected with the purpose of the organization. In addition to this, the Civil Air Patrol has as its primary mission the recruiting and training of 100,000 Cadets. They are taught the mechanics of flying, communications, navigation, some phases of radar and principles of patriotism and good citizenship, along with many other fundamentals of the American way of life. Records indicate that there have been very few, if any, cases of juvenile delinquency among our Civil Air Patrol Cadets.

One year ago, the Chaplains Program was initiated within the framework of the Civil Air Patrol under the supervision of the Air Chaplain assigned to National Headquarters. The assignment of the Air Chaplain was made at the request of the National Commander, Maj. Gen. Lucas V. Beau, and by the direction of the Chief of Air Force Chaplains, Maj. Gen. Charles I. Carpenter.

To date, we have approximately 225 Civil Air Patrol chaplains, drawn from the three major faiths, Protestant, Catholic, and Jewish. Many of these chaplains are Air Force Reserve, who by participation in our program acquire credit toward promotion and retirement in their reserve commission. There are several former Army, Navy, and National Guard chaplains who have joined the Civil Air Patrol.

Ministers, priests, and rabbis who are not Reservists are required to request and furnish Headquarters Civil Air Patrol an ecclesiastical endorsement from their respective state, regional, or national headquarters. Such personnel is also required to have completed four years of college credits and in addition have a minimum of three years of seminary training from accredited institutions. The latter requirement may be waived in certain cases upon recommendation of the Wing Commander and approval of Headquarters Civil Air Patrol.

Chaplains in the Civil Air Patrol perform duties very similar to those

Chaplain Taylor is National Chaplain of the Civil Air Patrol. His appointment marked the first time the Civil Air Patrol, Auxiliary of the U.S. Air Force, has had a regularly appointed chaplain. Chaplain Taylor, who is one of the few chaplain survivors of the Bataan "death march," has since 1945 served with the Air Training Command, Barksdale AFB and Mather AFB, and Headquarters Air Materiel Command, Dayton, Ohio.

performed by chaplains in the Armed Forces. Their duties include those performed by Casualty Assistance chaplains in times of tragedy and fatalities, character guidance, counseling, educational activities, religious ceremonies, and many other practical functions of the chaplain. The extremely important contribution made by the chaplains to the Civil Air Patrol is their influence.

Our chaplains participate in the Civil Air Patrol Cadet Encampments. This year, Headquarters USAF has authorized National Headquarters, Civil Air Patrol, thirty-five short duty tours of fifteen days for our Reserve chaplains assigned to our organization. These will be given duty with our Encampments, to provide moral and spiritual coverage for the Cadets.

Our chaplains participate in the International Cadet Exchange Program with foreign countries. Each year we exchange approximately one hundred Cadets with foreign countries, such as England, France, Portugal, Switzerland, Spain, some South American countries, Mexico and Canada. This year, we are assigning several chaplains to this project. They will accompany the Cadets to these foreign countries, be with them during their stay there and the return trip to the United States. Past experiences have taught us that the chaplains on the Exchange Program are in a position to accomplish many outstanding things on behalf of the Cadets, and also as ambassadors of good will for the United States.

The Civil Air Patrol program presents a real challenge to civilian ministers, priests and rabbis, and Reserve chaplains who wish to further share their profession in this mission of building strong, patriotic and worthwhile citizenship in the youth of our country.

Additional information or answers to specific questions may be obtained by writing the Office of the National Air Chaplain, Headquarters, Civil Air Patrol, United States Air Force, Bolling Air Force Base, Washington 25, D. C.

I urge all citizens of these United States—men and women, boys and girls, of all creeds, colors and nationalities—to unite in the observance of Brotherhood Week. In so doing, they are following in the footsteps of those who wrote the Declaration of Independence, who helped lay the foundations of this Republic, who announced to the world the principles on which it rested—that America is the home of those who believe in liberty, freedom and justice. We must all work together to keep it so.

—William Green

Recent Impressions of Europe

By D. Stewart Patterson

ON RETURNING from a six weeks' visitation that covered four thousand miles within the American zone in Europe, and that enabled me to contact thirty-one Methodist chaplains and fifty-five chaplains of other denominations, I find that a few impressions stand out above the rest. At the Editor's request I try to record them here.

To be sure, all observations need to be evaluated in relation to the country visited and the branch of service involved. But here, briefly, is the picture as I saw it:

1. *The tangled international situation* is the product of factors such as these: in Germany, the remarkable economic improvement; in England, the continuing austerity and desire for changed national leadership (which now has come); in France, the spiritless attitude of many, Communist inroads, and definite questioning of American motives. "Why the return of the American military?" some ask.

The spiritual scars of war are still evident—distrust, suspicion, holding back in essential co-operation.

An Englishman asks: "Why should Germany, the defeated nation, be so much better off economically than we who helped win the war?"

A German said to me: "It is not good for us to be divided." Another said: "What we need is a leader and we will follow."

A Frenchman asked: "Why should we work harder and faster when it is the boss who gets the money?" And another jeered: "Go home, American!"

2. *Less tension about the probabilities of war* is apparent in Europe than at home. Except for certain border spots (and it is understandable when you visit them), I sensed less anxiety in Germany than in the States. Our people there are aware of probabilities but show little strain. As one officer in Berlin said: "I find less tension here, and less discussion, than on the base I just left in the States."

The current feeling in our Zone seemed to be that the chances of war and peace are about even. However, among the Europeans there was the expressed feeling that war is inevitable. Very few hazard a time schedule.

3. *The over-all religious situation* seemed to be that there was no pronounced revival or turning to the church and religion. In Germany and France many of our chaplains reported a religious vacuum. The state churches are entrenched, and the free churches are either weak or put in unfavorable positions.

4. *Our increased military build-up* is making a definite impression. Here is visible evidence, if costly, of America's intent to meet aggression. However, against this is the "dragging of heels" of others who face the necessity of bread first, then guns.

5. As to *chaplains and their work*, the picture is many-sided:

a) The need is for more chaplains—and especially for mature, experienced men.

b) The chapel provisions are generally acceptable, although in too many situations you cannot help but see the lavish expenditures for clubs and other recreational facilities while

Dr. Patterson is executive secretary of the Methodist Commission on Chaplains and chairman of the General Commission's Committee on Veterans Administration Chaplaincy.

chapels and religious centers are given no more than secondary rating, and sometimes not that. In one instance, at least, the religious program seemed to be rated No. 13 on the priority list.

At another place the statement was made that the present economy program would bring about a drastic curtailment in chapel construction. Already there is a turning to "reconversion," patching up, theater-chapel combinations. Many commanding officers expressed genuine regret and concern.

There is a definite need, as far as Army installations are concerned, for more, and more adequate, facilities for religious education. If we are seeking to impress the world with the advantages of the American way of life, why should religion, the very foundation of our democratic way, be played down, or given small consideration?

Here is a place where the churches and people at home need to speak out in positive terms to Congress, and perhaps at Defense level, to insure the appropriations for adequate religious facilities.

There are many beautiful chapels and religious centers in EUCOM, and there is generally good support at all levels for religious activities. But when the money is not available, the program suffers.

There MUST be recognition that religion is not second to recreation.

c) The problem of marriage with European nationals is still acute. Our chaplains have been doing excellent work in counseling and advising; regulations have been tightened. But the problem remains.

d) There is weakness at some point in the orientation of new and younger troops being sent to Europe. I was told that too often orientation is negative rather than marked by positive emphasis on standards of American citizenship, religious convictions, home standards, and good moral conduct. Some old timers "spread the word," and the new men look upon an assignment to Europe—Germany in particular—as an unrestricted holiday.

e) The tours of duty, with the extensions, have been too long. With one exception, more than a score of commanding officers stated that three years should be the maximum for any man in Germany. (This should apply to chaplains as well.)

f) As to dependents in Europe, with one exception commanding officers were unanimous in favor of families' being there and of adequate provision's being made for them. One officer of long experience said: "I hope I am not here if and when they take the families out. I don't want to have to face the problems such a move would create."

g) Finally, many chaplains asked me the question that must come at some time to the minds of all: "Do the churches and the people at home really know what we are trying to do and are they with us?"

Tours of visitation are strenuous. But the reward is rich in the friendship and fellowship, the moments of intimate worship and prayer, with these "ministers of praise at large"—our chaplains overseas.

Official Status of the Chaplain in the Continental Army

By Stewart M. Robinson

MINISTERS became chaplains as an inevitable consequence of their intimate associations with the life of society itself. Faithful to men's needs as they followed the pioneer into the back settlements, they faithfully followed into the armed forces. Militia organizations existed in all communities, and training days were features of community life. Special sermons were often preached by the clergy, ordered printed by the enthusiastic listeners, and so preserved to our day.

Because religion was a powerful element in the common life, men assumed that its place would not be lost in an armed struggle. Under the date of April 28, 1775, we find a minute in the *Journal of the Provincial Congress of Massachusetts* appointing "Mr. President Langdon chaplain at the camp at Cambridge." On May 18, 1775, the same body ordered a committee "to consider the practicability of employing chaplains for the army out of the number of clergy in the colony." An invitation was extended to the ministers to "attend the army" thirteen at a time.

The problem of pay, which for a long time troubled legislatures, came up at once in Massachusetts. A thrifty regard for the public treasury suggested a voluntary chaplaincy. Several ministers were reported "willing" to serve, presumably for nothing. A clerical convention being then in session at Worcester, the matter was laid before them on May 31. Their reply expressed a preference for the permanent assignment of chaplains to military units rather than a voluntary service by groups. This plan was accepted by the Provincial Congress, and nine men were named.

Other colonies, through their assemblies, followed rather similar patterns. Connecticut directed Governor Trumbull to appoint a chaplain to each regiment at the same wages as on "the last campaign"—namely, forty shillings a month—that these chaplains might supply their own pulpits while on duty with troops in the field.

Strength reports indicate that fifteen chaplains were serving twenty-three regiments on August 15. Twenty chaplains were serving forty regiments in September.

The *Journal of the Continental Congress* carries the first mention of the word "chaplain" in a table of regimental organization issued July 29, 1775. The pay schedule of officers is given with these rates of pay: colonels, fifty dollars per month; lieu-

tenant-colonels, forty dollars; majors, thirty dollars; captains, twenty dollars; chaplains, twenty dollars; and lieutenants, thirteen dollars.

On November 28, 1775, Congress, having addressed itself to the creation of a Navy, set forth regulations including the provision that "commanders of ships" are to "take care that divine services be performed twice a day on board and a sermon preached on Sundays unless bad weather or other extraordinary accident prevent." The table of organization of a ship's complement includes a chaplain at twenty dollars a month, which is the same pay as that of masters and lieutenants but less than that of captains and commanders, which was thirty-two dollars.

On the last day of 1775, Washington wrote the president of the Congress rather fully on the chaplaincy:

> I have long had it on my mind to mention to Congress that frequent applications had been made to me respecting the chaplain's pay, which is too small to encourage men of abilities. Some of them who have left their flocks are obliged to pay the person acting for them more than they receive. I need not point out to you the great utility of gentlemen whose lives and conversation are unexceptionable being employed for that service in the army. There are two ways of making it worth the attention of such: one is, advancement of their pay, the other, that one chaplain be appointed to two regiments: this last, I think, may be done without inconvenience. I beg leave to recommend the matter to Congress whose sentiments thereon I shall impatiently await.

The latter suggestion was adopted by Congress, and on January 16, 1776, one chaplain was assigned to every two regiments, the pay being thirty-three and one-third dollars per month.

One chaplain serving two regiments seems to have worked well so long as the army was together in one place. But we find Washington writing Congress on June 28, 1776, as follows:

> The army now being differently circumstanced from what it then was, part here, part at Boston, and a third part detached to Canada, has introduced much confusion and disorder in this instance, nor do I know how it is possible to remedy the evil, but by affixing one [chaplain] to each regiment, with a salary competent to their support.

Congress readily took the lead from the commander-in-chief. On matters of the most solemn import they showed a warmth of attachment to Washington which is highly significant. On July 23, 1776, Congress resolved:

> That General Washington be informed that Congress have such an entire confidence in his judgment, that they will give him no particular directions about the disposition of the troops, but desire that he will dispose of those at New York, the flying camp, and Ticonderoga, as to him shall seem most conducive to the public good.

However, the following year, Congress repeated its error. On May 27, 1777, it resolved:

> That for the future, there be only one chaplain allowed in each brigade of the army, and that such chaplain be appointed by Congress: That each brigade chaplain be allowed the same pay, rations and forage allowed to a colonel in the said corps: That each brigadier-general be requested to nominate and recommend to Congress a proper person for chaplain to his brigade; and that they recommend none but such as are clergymen of experience, and established public character for piety, virtue and learning.

To be sure, Congress had had a rough day that Tuesday in May. Command of the light horse had been referred back to Washington. Claims about a ship, the "Mary," were ordered paid. Mileage for some Jersey troops was paid. A warrant for a quarter of a million dollars credit was drafted, another for like amount on account of the loan office of Massachusetts Bay, another $150,000.00 for Connecticut. Pennsylvania got $50,000.00 for recruiting costs. Eleven hundred went to saddler Young for Bland's Virginia light horse. Jam

Warren, "late pay-master general," was reimbursed. Care of wounded was provided. Still other items filled the agenda, and the day conceivably was hot and humid. Perhaps the reasons for cutting back the chaplains were understandable. And, on the other hand, Congress gave them handsome pay and adequate rank. (Pay had crept up to forty dollars per month.)

Nevertheless, action did not win the sympathy of Washington. From his headquarters at Middlebrook he wrote to the president of Congress:

> The regulation lately adopted respecting chaplains will not answer. I recollect when one was assigned in the course of the last year to two regiments the prevailing opinion was, and that founded on a variety of reasons, that it would not do, and the old mode of appointment was introduced again.

The following month Congress requested a return of chaplains to be made, and Washington promptly complied. But on July 19, 1777, Washington promptly wrote General Heath:

> Since Congress passed the resolve that there should be but one chaplain to three regiments nothing has been done towards reducing them and I have my doubts whether the resolves will ever be carried into execution.

The names of about twenty ministers are found in the *Journals of the Continental Congress* as recipients of official Congressional appointments to brigades as by law prescribed. The brigade commander reported his selection to Congress through the Board of War, which brought the matter to the floor. Such were the inevitable delays occasioned by the exigencies of the conflict that men often served for a long period in the duties of the office before their appointment came through channels.

Thus we find Congress making pay retroactive to certain dates long prior to the day of appointment by Congress. But, on the other hand, Congress was not always complaisant. Chaplain Andrew Hunter, for example, who had a long and honorable record, from July, 1776, when he first was under gunfire with New Jersey troops on Manhatten Island and Brooklyn Heights, was nominated by General William Maxwell to duty with the Third Jersey Brigade. He received his commission from Congress on August 5, 1778. The Board of War's endorsement included back pay in new grade of May 27, 1777, the date when the new establishment was passed by Congress. But this rider on the bill, the *Journal* succinctly notes, was voted "in the negative."

But if the whole number of "official" chaplains was thus curtailed, some compensations were made in other directions. On September 18, 1777, the Rev. Noah Clark was appointed by Congress to be a hospital chaplain for the eastern district, and his pay and perquisites were named as the "same as a brigade chaplain." On October 11, 1777, the chaplains serving the Continental Congress were voted to grade and pay as brigade chaplains. On November 2, 1778, the Hudson River posts were rated a chaplain in the prescribed form. May 27, 1779, raised the question of the Light Dragoons, and Congress voted down the proposal to give them a special chap-

Dr. Robinson is chairman of the General Commission on Chaplains. He served as a divisional Army chaplain with the AEF in World War I and is now in the Chaplains Reserve. Educated at Princeton and ordained to the Presbyterian Ministry, he served churches in Cleveland, Ohio, and Lockport, New York, before coming to his present pastorate at Second Presbyterian Church, Elizabeth, New Jersey.

lain. Knox's Artillery Brigade, however, rated a chaplain, and the Rev. Samuel Blair was appointed by Congress May 17, 1780.

Blair, incidentally, married Susan Shippen, who was the sister of Benedict Arnold's wife, Peggy.

On November 9, 1780, Congress advised Washington to assign brigade chaplains to hospital duty as they found themselves adjacent, and the *Journal* remarks, "The hospital chaplain having been discontinued."

In the last stage of the War of the Revolution, General Washington's headquarters was on the Hudson River. Army life had settled down to routine. In his general orders on Christmas Day, 1782, issued from the headquarters at Newburgh, Washington says:

> The General highly approves the proposal made by the Rev. Doctor [Israel] Evans for erecting a public building and consents to the general and field officers meeting to determine on the situation and plan for it. The doctor therefore requests that those who are desirous of promoting so useful a scheme will be pleased to meet at Major General Gates' quarters tomorrow morning at ten o'clock.

The project was approved and, what is more, constructed, and that in a relatively short space of time. For on February 15, 1783, only some seven weeks later, the "New Building" was ready for use. General orders that day direct that

> divine service should be performed there every Sunday by the several chaplains of the New Windsor Cantonment in rotation and in order that the different brigades may have an opportunity of attending at different hours in the same day. . . . Brigadiers and commandants of brigades . . . are desired to give notice in their orders and to afford every aid and assistance in their power for the promotion of that public homage and adoration which are due to the Supreme Being who has through His infinite goodness brought our public calamities and dangers (in all human probability) very near to a happy conclusion.

On March 22 general orders reflect the commander's satisfaction with the way the New Building was filling the need for a suitable place in which to conduct divine service. He says:

> In justice to the zeal and ability of the chaplains as well as to his own feelings, the Commander-in-Chief thinks it a duty to declare the regularity and decorum with which divine service is now performed every Sunday will reflect great credit on the army in general, tend to improve the morals, and at the same time increase the happiness of the soldiery, and must afford the most pure and rational entertainment for every serious and well disposed mind. No fatigue except on extra occasions, no general review or inspections to be permitted on the Sabbath Day.

Hostilities were drawing near to an end. April 18, 1783, Washington in his general orders declared:

> That the Cessation of Hostilities between the United States of America and the King of Great Britain to be publicly proclaimed tomorrow at 12 o'clock at the New Building and that the Proclamation which will be communicated herewith, be read tomorrow evening at the head of every regiment and corps of the army. After which the chaplains with the several brigades will render thanks to Almighty God for all His mercies particularly for His over-ruling the wrath of man to His own glory, and causing the rage of war to cease among the nations.

The "cease fire" was intentionally set by Washington for the nineteenth of April in memory of the Battle of Lexington, when Parson Clark found his dead parishioners on his church yard grass.

AT YOUR SERVICE

• Materials and services available to chaplains

Publications

Keep That Dream Alive is an eight-age pamphlet designed for men in ervice and for young people about o enter the armed forces. Its theme roposes that vocational plans for the uture are still good, even if delayed or a little while.

This is produced by the Interboard Committee on Christian Vocations of The Methodist Church, Box 871, Nash-ille, Tennessee.

Cost is negligible—only one cent per opy in quantity, and you can get a ingle copy free.

The World Council of Christian Education and Sunday School Asso-iation (156 Fifth Avenue, New York 0, New York) has published two amphlets, one indicating the purposes f seven world-wide church agencies, nd the other containing statistics epresenting church-school enroll-ients of the world.

One Increasing Purpose describes he World Council of Churches, the nternational Missionary Council, the Vorld Council of Christian Education nd Sunday School Association, the Inited Bible Societies, the World Al-iance of Young Men's Christian Asso-iations, the World's Young Women's hristian Associations, and the World's tudent Christian Federation.

Forty Million indicates the extent f Christian education throughout the hurches of various lands.

Each pamphlet is ten cents, with a substantial discount for quantity orders.

The first issue of a new magazine, *Religion and Health,* will be published in February. Its purpose is to bring the resources of religion and psychology to bear upon the problems of health.

The magazine will be edited by Dr. Russell L. Dicks, professor of pastoral care at Duke University. Many chaplains will remember with gratitude Dr. Dicks's outstanding contribution through his talks to chaplains in World War II.

The subscription price of *Religion and Health* is $3.00 a year (twelve issues), but an introductory subscription for one year is $2.50 and for two years, $5.00.

The address is Box 4802, Duke Station, Durham, North Carolina.

The Twentieth Century Bible Correspondence School is operated by the Potomac Conference of Seventh-Day Adventists, located at 411 Cedar Street, NW., Washington, D.C., to encourage men and women to become better acquainted with the Bible. It offers a systematic plan of Bible study designed to reveal Christ and the plan of salvation.

A one-column mat of the UFP emblem is available to chaplains upon request. Write to UFP, 122 Maryland Avenue, NE., Washington 2, D.C.

The Board of Hospitals and Homes is publishing a series of booklets entitled the "Good Health Series." Among these booklets are *Be Still and Know,* by Russell L. Dicks, an aid to spiritual life and physical health; *The Hygiene of Faith,* by Charles M.

Crowe, helpful suggestions for health of body and mind as they work together for God; and *Strength for Hospital Days,* a sixteen-page devotional-reading booklet for hospital patients.

These booklets may be ordered from the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Illinois. Price: five cents each, or 100 for $4.00.

Tragedy and Faith in Korea (Friendship Press, 156 Fifth Avenue, New York 10, New York) is an authoritative background study of this battered little country. It traces the growth of the Christian movement during the past half-century. Price: fifty cents.

Used Clothing

There is still need for good used clothing in many countries, and Church World Service is receiving and forwarding such clothing. However, CWS has reduced the number of its receiving centers to three. These are: New Windsor, Maryland; 3146 Lucas Avenue, St. Louis 3, Missouri; c/o Pacific Ports Industries, 100 Brannan Street, San Francisco, California.

Clothing should be sent to the nearest center.

Each package must be accompanied with ten cents a pound to cover the cost of sorting, packing, and forwarding.

Audio-Visual Aids

In *Hark! The Years!* Capitol Records has created an album unique in the history of commercial recording. This is a collection of voices and events re-creating from actual soundtracks nearly a hundred years of history.

The album is compiled from original cylinder discs, many of which were recorded by Thomas A. Edison himself. Narration is by Frederick March. It spans events beginning with the trumpeter blowing the bugle call that was sounded at Balaklava in 1854 during the Charge of the Light Brigade in the Crimean War and includes the actual tones of Big Ben ringing in the new century with the chimes playing "Auld Lang Syne" in London on December 31, 1899.

A partial list of the voices heard in *Hark! The Years!* includes Edison himself; William Jennings Bryan in an excerpt from his "crown of thorns" speech; Teddy Roosevelt; William Howard Taft; Woodrow Wilson; Billy Sunday; Aimee Semple MacPherson and Charles A Lindbergh.

The United States government too many fine films as part of the progra to increase inter-American friendshi *Motion Pictures on the Other Amer can Republics* is a listing availabl from the Superintendent of Docu ments, U.S. Government Printin Office, Washington 25, D.C.

Most of the films listed are obtain able from state-university film l braries or local libraries.

The American Bible Society is di tributing without charge a twenty minute sound motion picture in col titled *The Whole Armor.* It was pr duced in co-operation with the D partment of Defense, U.S. Arm Signal Corps, and chaplains of t armed forces and Veterans Admini tration.

This movie will interest servi people and their families.

Its central character is the society service New Testament, and the pi ture shows how these are produc

nd distributed to chaplains and individuals.

Large photographs, as large as five eet across, can be made from your wn photographs for mural decoration f walls. The mural comes to you ıounted with hanger, and the cost modest. For information write to ew Products Department, 1900 Euid Avenue, Cleveland 15, Ohio, and sk about New Product No. 9515.

The newest Moody Institute of Science film *Hidden Treasures,* a religious-scientific documentary film in sound and color, is an unusual saga delving into the wonders of creation as seen through the microscope. The film represents eighteen months of poking cameras into odd places—all the way from ocean depths to mountain tops and desert flats—to find the small but perfect treasures of God's handiwork.

Dr. John Wyche, operator of the Red River Fisheries at Hugo, Oklahoma, eeded an ichthyologist. So he wrote a letter to the Resettlement Service of ıe National Lutheran Council asking them to be on the lookout for one. he Service resettles in America "displaced persons" from Europe. When the ouncil executive received the letter, he consulted his unabridged dictionary ıd found that an ichthyologist is a "fish culturist, one who raises fish, checks ater conditions, and raises bait minnows." Dr. Wyche thought about finding ıe among the DP's because "fish culture in America is rather new, but has een practiced extensively in Europe." The query went to Europe. In a few ays came word that a 65-year-old Latvian—almost in despair in a DP camp ecause no one wanted his specialty and at his age—was an experienced hthyologist. He had once been a university professor and a director of research pisciculture and related subjects. Now Professor Janis Rudbardis and his ife are happily beginning a new career in Hugo, Oklahoma.

A Prayer for the New Year

O God the Eternal, by whose mercy we have come to the gateway of another ear, grant that we may enter it with humble and grateful hearts. Confirm ır resolution, we beseech thee, so that we may walk more closely in thy way id labor more faithfully in thy service.

Let not the errors and offenses of the past cling to us, but do thou pardon ıd set us free from sin. Grant us grace to overcome temptation and power to nquer evil, so that in traveling the pathway of life we may find it leading ıto the perfect day of the coming of thy Kingdom.

Through Jesus Christ our Lord. AMEN.

—*Presbyterian Record*

News From UFP Groups

Chaplains from several Veterans Administration hospitals have written for cards and for information concerning United Fellowship.

Chaplain Charles H. Iley, aboard U.S.S. "Greenwich Bay" somewhere in the Middle East, sends a picture of his UFP group and writes for more cards. This was the first group reporting.

Chaplain E. K. Brenner at an Air Force base in Korea has sent for more cards for his group. One of the members is a young Korean doctor who is located on the base.

Chaplain Willard G. Davis, air chaplain at headquarters, Twelfth Air Force, writes that chaplains in Europe are interested in adapting the program to the situation there.

Chaplain Robert S. McCarty, ably assisted by Corporal Charles J. Green, has an active United Fellowship at Camp Stewart, Georgia. They put out an attractive program for each meeting.

The chaplains mentioned above are finding that United Fellowship of Protestants groups are meeting the needs of youth in the armed forces who enjoy and profit from those occasions on which they can meet for informal discussion and intimate sharing in matters of mutual concern. Such meetings, these chaplains say, lead to spiritual growth.

United Fellowship will welcome your letters telling us about experiences with your groups.

Cards and descriptive matter will be supplied upon request addressed to:

United Fellowship of Protestants
122 Maryland Avenue, NE.
Washington 2, D.C.

Chaplain Tells of Battle

I can sit here and see the front line. I never knew I could feel so sad looking at the fighting. . . . I feel so grateful to God that I'm of service to the lads. I can think of no place where one is more needed and the cause of Christ and the comfort of God need more to be presented. I'll always have a warm spot in my heart for those 3rd Battalion, 11th Marines—God bless them! . . . Those sitting in safety in the United States will never know the price that's being paid for that safety.—From a letter from CHAPLAIN HOWARD E. WATERS on the Korean front.

BOOKS . . . *Reviews and News*

(Except as otherwise noted reviews are by the Editor.)

The Interpreter's Bible

The first volume of the twelve-volume *Interpreter's Bible* (Volume II) is now available. It is the product of seven years' work. The entire project is engaging 146 biblical scholars representing most of the larger denominations and will present what has been learned in 146 lifetimes of experience and study. It is probably safe to say that all man knows about the Bible will be condensed into these twelve volumes. Six more years of editorial work may be needed and more than a million dollars required before all of the twelve volumes are ready for use.

"Unquestionably this is the most important publication in the religious field for over half a century," says Dr. Halford Luccock, of Yale Divinity School.

Volume VII, containing almost one thousand pages, presents the Gospel according to St. Matthew and the Gospel According to St. Mark.

In addition, it contains over two hundred pages of general articles, with titles as follows:

"The Gospel in the New Testament"
"The New Testament and Early Christian Literature"
"The Language of the New Testament"
"The Growth of the Gospels"
"New Testament Times"
"The Life and Ministry of Jesus"
"The Teaching of Jesus"
"The History of the Early Church"

For each book of the Bible there is an Introduction, an Exegesis, and an Exposition. The text is presented in two versions in parallel columns, the King James and the new Revised Standard.

In these days of uncertainty what could be more important for anyone who seeks "the Way" than new light on God's Word? Here it is in *The Interpreter's Bible.*

Nashville, Abingdon-Cokesbury Press, 1951. 917 pp. $8.75.

Client-centered Therapy

By Carl R. Rogers

(Reviewed by Chaplain James W. Carty, Jr.)

"Professional interest in psychotherapy is in all likelihood the most rapidly growing area in the social sciences today." This opinion is expressed in the new book by Dr. Carl R. Rogers, professor of psychology and executive secretary of the University of Chicago Counseling Center.

A pioneer leader in the field of "nondirective" or "client-centered" therapy, Dr. Rogers explains the progress made during the past decade in developing techniques and the basic philosophy of counseling. He also sets forth a theory of personality and behavior.

In the experimental stage of ten years ago, nondirective counseling was conceived primarily as a process of verbal interchange used in treating

adolescents. In a permissive atmosphere, free of blame, counselors reflected the emotional content of clients' statements. Rather than interpret them, they refrained from advice.

Now client-centered therapy—a dynamic, growing approach—involves more than mere techniques. It is a well-thought-out philosophy, which encompasses the counselor's attitude and orientation, the therapeutic relationship as experienced by the client, and the therapeutic process itself. Moreover, the basic treatment principles have been applied to play and group therapy, teaching, and group administration.

Earlier presentations of the client-centered approach tended to overstress technique, in the opinion of Dr. Rogers. He believes methods can be learned readily by counselors who value an individual's worth and his capacity to deal with his psychological situation.

The therapist's role is to clarify and objectify his client's feelings. Thus, he needs to be able to achieve emphatic identification with the hates, hopes, fears, dreams, and feelings of the latter.

Why should a counselor duplicate a counselee's statements by reflecting them? Dr. Rogers replies that as a client realizes his attitudes are understood and accepted, he feels safe about expressing hostile, contradictory, and ambivalent feelings. There being no critical evaluation of the counselee by the counselor, the former is free to explore anew, free to perceive new meanings and goals.

A client enters counseling with expectations of parental or authoritative help, advice giving, or psychic surgery. He discovers warmth, interest, and understanding on the part of a counselor who insists that the forme assume responsibility for solving hi own problems.

In the exploratory therapeutic inter views a counselee recognizes and face inconsistencies, and he re-examine and alters the self in ways to brin about consistency. As counseling pro gresses, there are violent mood fluc tuations. Frequently the blackes moods and deepest despair come soo before therapy's successful ending.

"In the present state of our knowl edge we do not *know* what is the es sential process of therapy," says D Rogers. He thinks, however, that or should describe the best availabl counseling methods, which are tho of client-centered therapists.

Counselees move from symptom environment, and other people to se and also from past to present, duri the treatment process. A counsel feels self-critical and worthless treatment begins. But when he se that his standards were set by othe he decides that his past judgmen of his behavior were faulty. He b comes aware of denied, repressed fee ings and accepts himself as he is.

Dr. Rogers correctly perceives th the weakness of client-centered cou seling lies in its gaps of knowledg there are no significant hypotheses account for failures. Perhaps, he re sons, some cases cannot be helped such an approach.

This author's theory of self is elab rate and well developed. Each orga ism, the center of a changing world experience, strives for self-actuali tion in an attempt to satisfy nee Through interrelation with the vironment the structure of the sel formed.

The book includes chapters on p therapy by Elaine Dorfman, gro

entered psychotherapy by Dr. Nich-as Hobbs, and group-centered lead-rship and administration by Dr. homas Gordon.

oston, Houghton Mifflin Co., 1951. 560 pp. .00.

Leadership of Teen-Age Groups

By Dorothy M. Roberts

Reviewed by Charles D. Giauque)

"Teen-agers are *people*, not *prob-ms.*" With this terse statement Mrs. oberts gives us at once both the nub the book and an insight into her n wholesome attitude toward youth. Problems of young people often ach a stage of perplexity at which tside help is needed for solution. the extent that adults are sym-thetic and familiar with the difficul-s, their assistance is acceptable. Some adults do help—and quite ef-tively. Others are incapable because their own immaturity. Still others uld assist if they felt they were le to do so.

This last group is the one to which e book is directed. It offers ideas organization, leadership, and pro-am that have been time-tested and nd acceptable with teen-age oups.

The book's chief *raison d'être* is nted up as it buries the old adage, hildren should be seen and not ard," with a plea for group experi-e for them. If their lives are to fold into full adult maturity, we st provide opportunities for them in ich they can act, with full respon-ility, as democratic members of oups.

Already I have recommended the ok to several group leaders. It should very helpful to those interested in a clear and concise introduction to the social group, its formation, and operation. Chaplains would do well to make it available to leaders of United Fellowship groups.

New York, Association Press, 1950. 195 pp. $3.00.

Gospel Choruses

Compiled by Joseph T. Larson

(Reviewed by Charles D. Giauque)

Gospel Choruses is a compilation of seventy-five currently popular choruses (words only), designed for use in youth meetings, church conferences, and such gatherings. These have been arranged by topics—Assurance, Bible, Christ and the Cross, Comfort, Faith, and so forth. To the extent that words alone satisfy the singer, the booklet should be helpful in religious meetings since it provides a rather wide selection in about twenty topical fields.

In half of the songs included, the name of the source hymnal is given. More than fifteen such hymnals were drawn upon in making the compilation. An alphabetical index of titles is included.

Denver, Joseph T. Larson, 4571 Stuart Street, 16 pp. 10¢, $7.00 per hundred.

The Forrestal Diaries

Edited by Walter Millis

(Reviewed by Joseph Alsop)

The reader of *The Forrestal Diaries* is almost irresistibly driven, when he has finished this remarkable book, to have another look at Henry L. Stimson's *On Active Service*. Both works are portraits, and largely self-portraits, of great American public servants who labored, for a time as

partners, in the same hard vineyard. It is useful to set these portraits side by side, for the comparison between them tells us much of what happened to America between the times of the first and second Roosevelt.

Stimson, the towering survivor from the first Roosevelt's era, was above all distinguished by a simple moral grandeur which shaped and informed his every action. Yet one ingredient—perhaps an essential and inescapable ingredient—of this very special grandeur of Stimson's was a strong trace of that earlier American innocence that formed a favorite theme of Henry James. And this innocence, this almost "Daisy Miller" side of Stimson, in turn accounted for the curious naïveté that sometimes unfortunately marked his approaches to the vast and somber problems of his last period in public office.

Forrestal, one of the symbolic figures of the era of the second Roosevelt, seems at first glance smaller than Stimson. The innocence, and with it the naïveté, is gone. The moral grandeur has been transmuted, almost dissolved as it were, into a stoical devotion to duty. Wry doubts and hard disillusionments have crept in, so that where Stimson was at his best asserting eternal verities, Forrestal more characteristically asked questions and demanded proofs.

But as you read onward, you begin to wonder whether this difference in size between the two men was not, after all, in some measure an optical illusion. Indeed, you begin to suspect that if Forrestal had lived on, as Stimson did, to make a further public contribution in his older years, the impression given by the man would have been powerfully strengthened. Enriched by an immense experience purified by the impersonality that tim brings, Forrestal would then hav towered in the terrifying manner o his great senior colleague.

For with Forrestal's wry doubt and disillusionments, which wer often fruitful, there went also a deep intense patriotism, a singular disin terestedness, an extraordinary sound ness of judgment. He was never petty he was never impatient, he was neve vain. He was also ambitious, yet h never sought to serve his ambition except by serving the country we And he was almost always right. Th is a formidable array of qualities, an when you lay down this book that Forrestal's appropriate memorial, yo automatic summary is that Forrest was a very great American.

This does not mean, to be su that *The Forrestal Diaries* is in eve way a satisfactory book. It co not be, in view of its raw materi which consisted of an immense m of notes on significant daily eve and conversations which were dicta by Forrestal, a tired man, at the e of each long day's work.

These notes, as might be expec have no literary style whatever. Th are never reflective, never philosop cal, so that you must disentangle F restal's opinions and judgments fr bleak reports of what he did said and heard. They are so much opposite of gossipy that they c tomarily refer to Forrestal's clo friends in government, John J. M Cloy and Robert A. Lovett, as "M McCloy" and "Under Secretary L ett." They utterly lack the spice malice, the flash of wit that will m no trouble because it is hidden, sharp anecdote that can be safely fided to private papers, which are

The late James V. Forrestal is shown ...ning the guest book at the dedication of ...e Chaplains Memorial Building. Dr. Stewart ... Robinson looks on.

...dinary diarist's easy but unfair con... ...lation for the irritations of his day. ...it, reflection, exposition, judgment— ... these were to be supplied later, ...hen Forrestal would take the raw ...aterial of these notes and make it ...o a book.

To Walter Millis has now fallen ...e difficult task of taking this rather ... yielding raw material, assembling ... without further processing, and ...pplying the connecting narrative ...at sets each note in its correct per...ective. Millis has done wonders. Yet ...e reader must be warned that he ...ll have to make a considerable effort ... recapture contemporary atmos...eres and circumstances, in order to ... the full import of this book.

For those who will make this effort ...d are interested in the history of ...erican policy in its most crucial ...iod, great riches are in store. The new facts brought to light are reward enough in themselves.

On one page, one hears General of the Army Douglas MacArthur urging the vital necessity of at least thirty, and if possible sixty, Russian divisions to drive the Japanese from Manchuria. This suggests how very poor MacArthur's intelligence was at that time, since the Kwantung Army in Manchuria was already greatly weakened. And it reveals how nonsensical is the present controversy about Yalta, since any such Russian occupation of Manchuria as MacArthur advocated was bound to result in the Soviets' taking permanent positions there, whether or not these were formally granted.

On another page, one hears Stalin telling Harry Hopkins that he "would support Generalissimo Chiang Kai-shek; he says there is no other leader strong enough to unify China and he indicates he will back Chiang despite some reservations; Manchuria must be part of a unified China, and Stalin emphasized he wanted a strong unified China."

Again, one learns—an odd fact indeed—that General George C. Marshall's crucial mission to China was suggested by the Secretary of Agriculture, Clinton D. Anderson. The Cabinet that day was dumbfounded by the sudden and flamboyant resignation of the embassy to China by Major General Patrick Hurley. The reason for the Secretary of Agriculture's sudden excursion into foreign policy-making was that "General Marshall would take the headlines away from Hurley."

And again one discovers that the controversial theme and aim of the Marshall mission was proposed, not by secret Communists lurking in the State Department's lower depths, but

by the Secretary of State, James F. Byrnes in person. At that time, the higher echelons of the Administration were agonized by a series of telegrams from General Albert C. Wedemeyer pointing out that Generalissimo Chiang Kai-shek desperately needed our support against the Chinese Communists, but even more strongly emphasizing that supporting Chiang would certainly involve this country in a "fratricidal war," and might even bring us to war with Russia. Wriggling on the unbearably sharp horns of this dilemma, "Mr. Byrnes said that, taking everything into account, perhaps the wise course would be to try to force the Chinese government and the Chinese Communists to get together on a compromise basis." Here is real meat for historians, for the use of that word "force" in turn goes far to explain the famous, infamous and controversial instructions drawn up for Marshall by Byrnes's subordinates.

These few fragments from the past are alone sufficient to place the whole intermediate history of American policy in China in a wholly new light. And there are innumerable other fragments of equal interest. There are Averell Harriman's first brilliantly astute warnings of coming trouble with Russia. There is most of the text of George F. Kennan's magisterial dispatch from Moscow, which set forth, in 8,000 wise and farsighted words written in February, 1946, the whole outline of the problem that would dominate all others through the ensuing years. There is the vignette of the President listening to his worried councilors debating whether to evacuate Berlin under pressure of the Soviet blockade, and then giving his brisk answer, "We are going to stay, period." And there is the vignette o Molotov, a little drunk, confessing t Byrnes that the Soviets would con cede anything else in Europe in orde to get their hands on the Ruhr.

Great decisions and great turnin points are alike illuminated, and, on must add, great tragedies are trace to their obscure sources. To offer onl a single example, the President's de cision to place an "arithmetical ceili ing" on American defense investmer is here shown to have been taken a early as the spring of 1948, on th urgent advice of the then Budget D rector, James F. Webb. As Millis note "Suddenly it appeared that it was M Webb who was in control of Americ military policy rather than the Se retary of Defense." And this in tu both makes the later dreadful epo of Louis A. Johnson somewhat mo understandable, and casts a very o light indeed on the views of Dean Acheson, when he assumed office Secretary of State and summoned t same James F. Webb to serve as Undersecretary.

If one had to choose a single pass as the leitmotiv of this book and t period it describes, it would be Fo restal's grim observation on choice in China. As early as Nove ber, 1945, he noted that the loss most of China to the Soviet Un would have an "impact—on the Uni States and the world at large . . . pr ably at least as grave militarily as situation likely to arise due to c tinued United States support of [Chinese] National government." T was Forrestal's great gift, that could see the dangers of easy ir tion quite as clearly as he could the dangers of troublesome act And this has been the central fai of American policy-making to c

hat the risks of acting, which are mmediate, always loom larger in the eyes of most of our policy-makers han the still greater risks of not acting, which are long range. What we have done since the war's end, we have done always under the bitter pressure of events, always a little oo late and always in an atmosphere f crisis. By such methods, we may get by, but we cannot hope to safeguard our national interests, or gain ur national ends as we ought to do, nd are able to do.

Against this background, the figure f James V. Forrestal stands proudly ut. He seems, indeed, never to have ade any serious mistake of judgment on any great issue, with the possible exception of Palestine; and on Palestine, although both were shockingly misled by the intelligence, Forrestal and Robert A. Lovett could at least claim to be the only American actors in the drama who thought of the United States first and domestic politics second. Take him as he is, self-portrayed, without self-consciousness, in his own matter-of-fact notes, Forrestal is a man for Americans to be proud of, to regret, to learn from and, if they can, to imitate.

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Pushed to the Limit

A chaplain who is in his eighth month of front-line combat duty wrote the rmed Forces Division that he is "in good shape but rapidly getting very tired." f the daily events in his sector he wrote:

"This month has seen the regiment almost constantly in the line with some the bitterest fighting of the war as our daily diet. We have moved often and uddenly and have done without food, sleep, or shelter more often than I care recall. Apparently our battalion enjoys the full confidence of the CG, since e have been used again and again in the tightest spots. To belong to a crack utfit apparently means to be pushed to the limit.

"My jeep finally collapsed and I was without transportation of my own for ree weeks. The wait was worth while, since my jeep came back almost ntirely rebuilt."

Of all the dispositions and habits which lead to political prosperity, religion d morality are indispensable supports. . . . A volume could not trace their nnections with private and public felicity. . . . And let us with caution indulge e supposition that morality can be maintained without religion. Whatever may conceded to the influence of refined education, . . . reason and experience th forbid us to expect that national morality can prevail in exclusion of igious principle.

—GEORGE WASHINGTON

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

Not All Clear

You may have trouble seeing things as God sees them. It just isn't clear what he's about when he's about it.

Here is a man who goes to his work every day, but with steps that have begun to drag now because the one he loves above all other persons in the world sits bound to a chair with an unrelenting grip of iron, waiting the years.

Or here is some boy who has come back from the wars bearing the marks of what this madness of ours has done.

It isn't clear!

But one thing is clear: Without Jesus of Nazareth, it would *all* be a bottomless abyss, with no real light in it anywhere. At least he fathomed it. He went down into it step by step, so that you'll never get any farther than *he* has been. When you come to Gethsemane, that's where he knelt. And Calvary—he was there before you! And none of it, he wants to say to you now, ever broke the love of God, or so much as disturbed God's hold on the human soul.

Even human history came out better than anybody thought it would! Just when they had nailed the Almighty fast, just when they had him, he gathered this life of ours up in his arms, and walked off with it through death, and set it down on the other side.

Maybe we can mak sense of *anything* if that i true! Even of a world lik this, with a God like tha

Fear Cripples Men

If you ever have difficulti understanding why Jesu began the conversation wit Nicodemus so abruptly, tel ing him that he needed be born again, just remember t kind of man he was dealing with. T chances are that anybody who com to you by way of side alleys and t back door, under cover of night, nee to be born again as the first item business! Something must be radica wrong with him. People rarely sne about for nothing.

Nicodemus had a phobia—which the scientific way of saying that was afraid. He had profound resp for this Galilean. But he had an ev profounder respect for his own rep tation and standing in the communi He wore his cloak muffled about h looked over his shoulder, and hurr around the corner into the first str that seemed to offer some concealm in its shadows. I have often wonde if most of his obscurity in the N Testament is not directly traceabl that state of mind.

Nicodemus slips stealthily in out of the story on three different casions. Nobody but John ment him. Once he is advising in a

ort of way that the Sanhedrin pro-eed more slowly in their condemna-ion of this young Nazarene; but they ilence him with a sneer and a taunt. t the last he comes with his spices, n uncertain, secret soul—he and oseph of Arimathaea—to lay a cruci-ed body in the grave.

And here history draws the curtain ver his name and his destiny. There something indescribably pathetic bout this man's brief story. It's such a oor substitute for the record that ight have been written! Instead of e letters and journeys of St. Paul, we ight have had the letters and jour-eys of St. Nicodemus. But he was raid! And that's enough to mark the mbstone of any gracious possibility. ear cripples men!

The King Knows

A friend of mine struck up an ac-uaintance with a wireless operator n an ocean liner. But their conver-tion, he said, was interrupted every alf hour because the operator had to it on his earphones and listen for ny S O S that might flash through e air from a ship in distress.

It's the church of Jesus Christ that s kept its ear tuned like that to e cry of human need, from morning night through the centuries. And I n't know where else this has been ne, or by what!

At first glance the church looks like . opportunity. Then it begins to look e a responsibility! You can't go on ring in the same world with it and ss it off. It can't long be a matter indifference to you—not when you tually begin to think your way rough.

I got a letter from someone in Eng-d who told me a story about a little l of seven who stood with her bright face among the children being evacuated from London. An officer asked her where she was going. She shook her head and said she didn't know.

"What! You don't even know where you're going?"

"No, sir," she said, "but the King knows!"

I haven't the foggiest notion where this church is going to take me. But I have to go with it. The *King* knows!

The Best Defense

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies." This was the only vital, creative way Christ knew of dealing with people who set themselves angrily against others. As if the best defense possible were to have no defense at all, actually—nothing but an eager compassion in your heart that could never be discouraged, refused to be, kept on going out with its scarred hands held wide open!

I suppose most of us Western people have no difficulty with the Sermon on the Mount theory. We just want to throw in a few exceptions to make it practical. Of course it's wrong to kill; but—and then we start spinning out our own ideas, bringing God up to date.

I never could quite see why we don't do the same thing with all the commandments. It's wrong to steal; but . . . It's wrong to commit adultry; but . . . Why not? Perhaps because we're sure the others make sense, and this one about murder doesn't, unless you keep it in private!

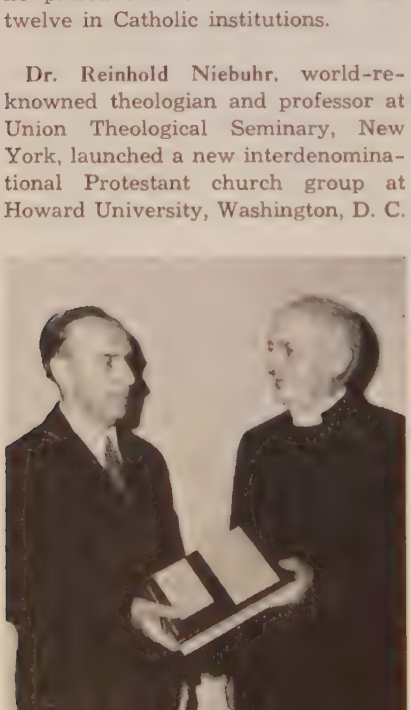
If it should happen that God is right, the human race would be cutting a pretty silly figure at the moment!

N E W S B R I E F S

GENERAL:

"Operation Mascot" has placed in Christian orphanages all the Korean children who have been tagging along as mascots with the 1st Cavalry Division. For this purpose the division raised $1,222.24. Its chaplain, Bruce A. Cummins, took the twenty-four children by train to Taegu, Korea, where he placed twelve in Protestant and twelve in Catholic institutions.

Dr. Reinhold Niebuhr, world-renowned theologian and professor at Union Theological Seminary, New York, launched a new interdenominational Protestant church group at Howard University, Washington, D. C. The goal of the group is to mobilize a "socially constructive" Christianity to offset extremists, both inside and outside the church, whether reactionary or radical.



Dr. George A. Buttrick (left) presents a copy of *The Interpreters Bible* to Bishop Henry K. Sherrill.

The nonsectarian outlook of Shanks Village—formerly Camp Shanks, in Rockland County, New York—is attracting national attention. In the years since World War II this community has been something of an ex-GI student center. Its Inter-faith Chapel, once attended by thousands of service men and women, is now the meeting place of the interdenominational Protestant Church. Copastors Shelby Rooks and Paul Kimmel were early residents of the village.

"United Church Men"—organized under the chairmanship of Mr. Lem Jones, a businessman of Kansas City, Missouri, and with a directing committee of more than a hundred leading laymen of twenty-nine Protestant denominations is now a "general department," alongside "United Church Women," of the National Council of Churches. The department's purpose is to enable laymen to "bear a strong Christian witness and render more effective Christian service in their daily lives and work."

A thirteen-year-old girl's letter to President Truman has brought it to pass that radio stations in the Washington, D.C., area are pausing at noon to invite all listeners to join in pra-

S.M.C. Photograph

n a rugged draw in the Korean hills leathernecks of the First Marine Division gather nonor their comrades who have fallen in battle.

men fighting overseas. President uman referred the letter to Chaplain W. Salisbury, chief of the Armed vices Chaplains Board, who passed idea on to radio stations in the a. WWDC, which broadcasts to shington's buses and streetcars, has eived numerous calls from riders gratulating the station on its prayer adcast.

Divorcees Anonymous," founded re- tly in Chicago by a lawyer, now "chapters" in Minneapolis, New k, Baltimore, Miami, Providence, Los Angeles. Other communities, , are taking interest. Members of organization counsel couples seek- divorce. They attempt to help n rebuild their marriage.

The monthly attendance at services conducted by chaplains has exceeded the million mark for the first time since the beginning of the Korean action, according to Roy H. Parker, Chief of Army Chaplains.

The Board of National Missions of the Presbyterian Church, has embarked upon a nation-wide campaign to raise $12,000,000.00 for new churches and theological school buildings for the denomination. Dr. Glenn W. Moore, Dr. Hermann W. Morse, and Dr. John Peters have been named as a committee to head the campaign.

Three hundred civilian clergymen will be appointed to replace chaplains now on active duty who will soon complete

U.S. Army Photograph

On a Korean hillside Chaplain Stanley McKenzie conducts a religious service for me the 1st Cavalry Division accompanied by sounds of active combat.

their involuntary tour of service, according to Roy H. Parker, Chief of Army Chaplains.

"Let There Be Light," a 52-week series of transcribed programs on the co-operative work of American Protestant and Orthodox churches is now being broadcast on local radio stations across the country. The programs cover various aspects of the churches' work together in such fields as race relations, evangelism, home and foreign missions, and religious education.

The life of Christ is now being filmed in color for use as a serial on television. The $500,000.00 project is expected to take three years.

"Frontiers of Faith" the new half-hour weekly series presented by the National Broadcasting Company is televised on the biggest netw pickup in noncommercial religi television to date. The programs f preaching, teaching, and singing Protestant, Catholic, and Jewish co cils.

EDUCATION:

The United States is playing to an increasing number of lea churchmen from abroad and in is sending a growing number o own church leaders to visit over reports Dr. Robbins W. Barstown ecutive director of the Central partment of Ecumenical Relatio the National Council of Churche

The Army has issued the firs volumes of a six-volume seri character guidance entitled " Honor, Country." The series will

vailable to Army instructors the ndamental principles inherent in evelopment of the soldier's character.

Nine lectures on Russia and a similar ries on contemporary world cultures y experts in their respective fields e being held this winter and spring the Fort Slocum Theater, Fort ocum, New York, under the spon- rship of the Chaplain School. Such eakers as Louis Budenz, Nicholas mashoff, Mikhail Koriakov, Nikita odkowsky, headline the series.

The Japan International Christian hiversity, to be located just outside kyo, has secured enough financial pport to open its doors in April.

Two hundred Japanese national lead- will visit the United States during e year, according to the Japan In- national Christian University Foun- tion. They will stay from sixty to nety days to study law, government, alth and welfare, education, labor d agriculture.

Union Theological Seminary has a new audio-visual center. Included in the center are an audio-visual lecture room for choral practice and lectures, a music studio for recordings and reproductions, and a preaching studio for teaching and practice in all aspects of public worship.

Dr. Carl Kreider, dean of Goshen College, Goshen, Indiana, has accepted the appointment as dean of the College of Liberal Arts in the International Christian University being organized in Japan. As dean, Dr. Kreider will have responsibility for staff selections and program development in the four-year undergraduate liberal arts school.

FOREIGN:

Twenty thousand copies of the Bible in the Japanese language have safely arrived on Formosa. At the request of Chaplain Ivan L. Bennett of the United Nations Command, the American Bible Society furnished these books to the Rev. and Mrs. James Dickson, missionaries, for the use of natives who speak Japanese.

The "Point Four Program," in the opinion of Dr. John H. Reisner (agricultural authority of the National Council of Churches and executive of Agricultural Missions Foundation), gives great opportunity for all Christians and all mission agencies to help make Christianity apply on a scale and in places never possible before.

Over four hundred aged refugees can be housed in the new $450,000.00 home which has been opened at Dornstadt, Germany, by the World Council of Churches in co-operation with the International Refugee Organization and the Inner Mission division of the

zial U.S.M.C. Photograph

t Oceanside, California, Sergeant George Reynolds, post choir director, rehearses dren at Camp Pendleton for their Sunday nem at Ranch House Chapel.

Evangelical Church of Wurttemberg-Baden.

Of the 500 Protestant churches destroyed in Japan during World War II, 150 have been rebuilt and 22 are scheduled for completion soon. North American churches have given over $800,000.00 for this reconstruction.

Some 50,000 copies of the "Life of Christ" in comic-book form, printed in Korean, have been distributed and have proven so popular that many more have been ordered.

PERSONALITIES:

Bishop Hazen G. Werner of Columbus, Bishop Donald H. Tippett of San Francisco, and Professor B. G. Childs of Duke University will address the 1952 convention of the National Association of Methodist Hospitals and Homes to be held in Cleveland, Ohio, February 20-21.

Two new executives are on the staff of the National Council of Churches' Division of Foreign Missions. They are Dr. Robert T. Henry, new executive secretary of the Committee on Technical Co-operation, and Dr. Charles W. Forman, director of the Study Fellowship of the Christian Approach to Communism.

The Rev. Alva Irwin Cox, Jr., has been appointed director of the United Christian Youth Mission. He will also head the evangelistic aspects of the Call to United Christian Youth Action.

Dr. Ralph Johnson returned from a fall tour of the world mission field to succeed Dr. Luther Wesley Smith as interim director of the Baptist Council on Missionary Co-operation. D Smith, who is recovering from a seri ous heart attack, is not expected return to active duty with the Counc until early spring.

Dr. Earl Frederick Adams, an ac ministrative secretary of the Nation Council of Churches, is now directin the Council's Washington, D.C., offic

U.S. Army Photograph

Chaplain William E. Shaw distrib clothing to children at the Presbyterian phanage, Taegu, Korea.

Dr. J. Kingsley Birge, for thi five years a missionary of the C gregational Christian Churches Istanbul, Turkey, and a recogn authority on the history and l guage of that nation, has been na by the Rockefeller Foundation make a three-year study of the toric background of the Turkish public.

The Rev. Lemuel Peterson, who been on the executive staff of new National Council of Chur is now associate executive of Church Federation of Greater Chi

Dr. Franklin H. Littell is leavin

position as chief Protestant advisor of the high commissioner for Germany to assume the duties as dean of Boston University Chapel. For the past two years Dr. Littell has had the responsibility of guiding relations of the occupation authorities with German church leaders and with American international church bodies.

CHAPLAINS:

The Bronze Star for meritorious service in Japan and Korea has been awarded to Chaplain Lewis B. Sheen, Chaplain Eric Eastman, Chaplain James A. Edden, and Chaplain Julian Allenberg.

Chaplains G. S. Eckard (USN) and P. Moorman (USN) have exchanged berths. Chaplain Eckard, who has spent the last two years aboard the U.S.S. "Mount Olympus," is now serving at the Norfolk Receiving Station in Virginia. Chaplain Moorman, of the Receiving Station, has taken his place aboard the "Mount Olympus."

Chaplain Charles David Bayha is now stationed at Washington National airport as base chaplain.

The College of Emporia, Emporia, Kansas, conferred the degree of doctor of divinity upon Chaplain S. W. Salisbury, Chief of Navy Chaplains.

Chaplains Raymond J. Molander and Albert H. Grost have joined units of the 7th Infantry Division on the central front in Korea.

U.S. Army Photograph

Dr. D. Stewart Patterson, executive secretary of the Methodist Commission on Chaplains, (third from the left) with Heidelberg Military Post chaplains during his September tour in the European Command. Dr. Patterson visited with Methodist chaplains at their military posts in Germany, Austria, and France.

A former Texas pastor, Chaplain Alexander J. Turner, has the distinction of conducting both the largest Sunday school and the largest allied adult services in the world. Chaplain Turner has been in charge of the Grant Heights Chapel in Tokyo where the average attendance at the regular adult worship services has been 669, the largest allied service of its kind anywhere.

Army Chaplain Frank E. Helsel has been awarded the Silver Star for gallantry in action in Korea.

Chaplain Edward B. Wyckoff has been assigned as assistant wing chaplain at Nellis Airport Base, Las Vegas, Nevada.

Chaplain W. W. Peck, USN, formerly at Norfolk as Assistant District Chaplain, ComFive, is serving as Division Chaplain with the First Marine Division in Korea.

Army Chaplains Donald F. Carter and Anthony J. Sokol have been awarded the Silver Star for gallantry in action in Korea.

Chaplain Glenn Harbin, stationed at the Veterans Administration Hospital, Little Rock, Arkansas, reports that he has inaugurated an open-air community religious singing program for all patients able to attend. Approximately twelve hundred patients join in the Sunday evening programs.

The office of the Chief of Chaplains, Department of the Army, has received notification of the following awards: Chaplain Frank A. Tobey, Award of the Legion of Merit (Oak-Leaf Cluster) and Chaplain Rufus A. Cooper Bronze Star.

Chaplain A. C. Piepkorn has been released from duty with the Army, at his request, to accept the post of professor of dogmatics at Concordia Seminary, St. Louis, Missouri. This chaplain has completed eleven years of active duty with the Army. Prior to his Army career he served parishes at Cleveland; St. Louis; and Chisholm Minnesota.

Chaplain Mitchell Phillips, Deputy Commandant, The Chaplain's School Fort Slocum, New York, received the Legion of Merit for service in Korea in the 28th Division as division chaplain. The citation read in part: "Displaying indomitable courage and determination, Chaplain Phillips repeatedly traveled under hazardous conditions to reach front-line areas where he wisely encouraged, supervised, and counseled the chaplains under his jurisdiction in their ministrations to the fighting forces."

Nineteen chaplain ORC instructors recently completed an orientation course at the Chaplain School, Fort Slocum, New York. The purpose of the five-day course was to orient the instructors who will be in charge of chaplain training at various ORC schools. Emphasis was placed on bibliography, materials available, and teaching aids for the presentation of the subjects to be taught.

Have you sent THE CHAPLAIN your latest address?